

SAINT ASAPH

THE CATHEDRAL AND SEE



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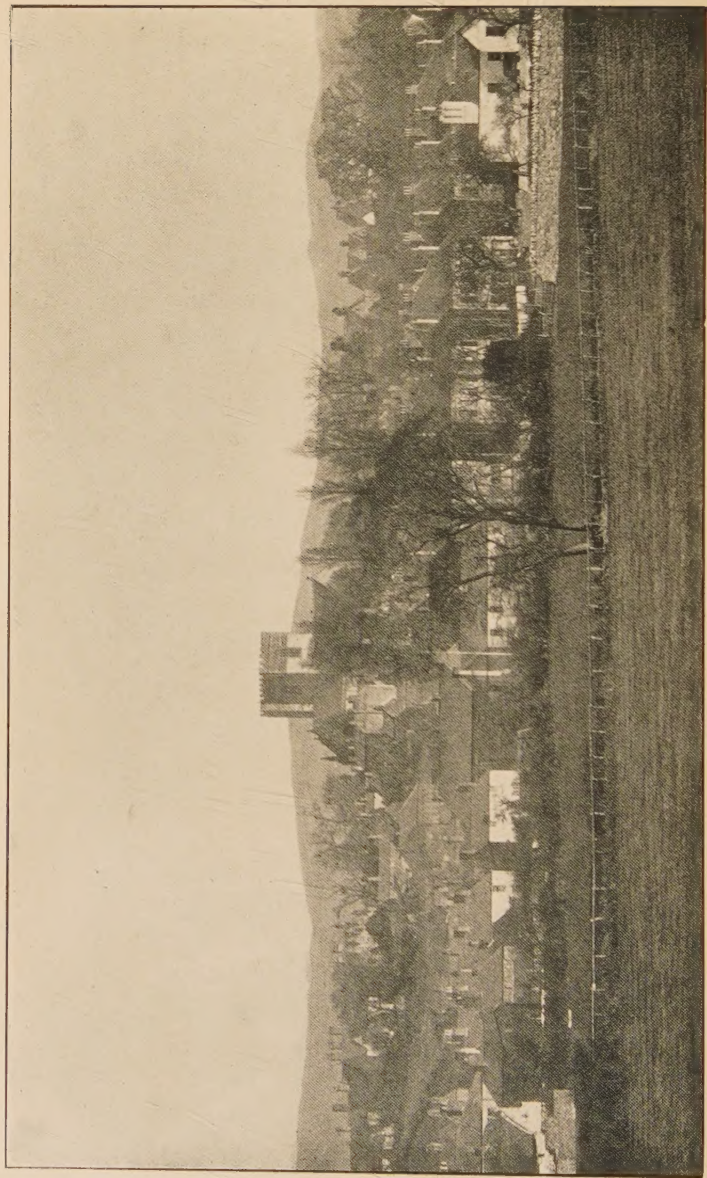
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SAINT ASAPH

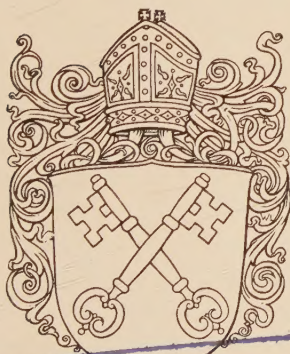


ST. ASAPH FROM THE NORTH-WEST.

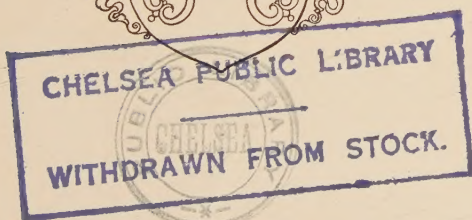
THE CATHEDRAL CHURCH OF
SAINT ASAPH
A DESCRIPTION OF THE BUILD-
ING AND A SHORT HISTORY
OF THE SEE

BY PEARCE B. IRONSIDE BAX

WITH XXX



ILLUSTRATIONS



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PREFACE

THE author published a monograph on "St. Asaph Cathedral" in 1896, which has formed the basis of the present handbook. The historical documents are few, and the surviving evidence of the past with regard to our smallest cathedral is scanty at the best. The chief books of reference have been Browne Willis's valuable "Survey of St. Asaph," published in 1720, also Edwards' edition of the same published at Wrexham in 1801, and the learned work by the Ven. Archdeacon Thomas, M.A., F.S.A., on "The Diocese of St. Asaph." "Storer's Cathedrals," published in 1819, together with similar works, have also been consulted. With regard to the illustrations, the author's best thanks are due to his friend Mr. D. Drake of Bournemouth for the photographs of the ancient prints of the cathedral, and to Mr. Ernest Jones of Rhyl for some excellent views, specially taken by kind permission of the Dean. For the account of the organ he is indebted to Mr. W. E. Belcher, M.A., F.R.C.O., cathedral organist. For many useful suggestions made by the Publishers he tends his sincere thanks also.

P. B. I. B.

August, 1904.



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VIEW OF ST. ASAPH FROM THE WEST.

From an engraving c. 1820.

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CHAPTER I

GENERAL HISTORY OF THE BUILDING

THE Cathedral Church of St. Asaph, or, to call it by the ancient name, Llanelwy—literally Church upon the Elwy—is situated in the heart of the fertile Vale of Clwyd, five miles from the modern town of Rhyl, so well known to tourists. Standing on an eminence amid most picturesque scenery, its massive tower is visible from all points, and forms a time-honoured landmark; and by reason of this elevated position, St. Asaph can justly claim a decided advantage over the other Welsh cathedrals, though in size it is surpassed by many of our parish churches. It cannot therefore boast of the magnitude usually understood by the word “Cathedral,” but with regard to site and associations matters are very different.

The early history of this ancient cathedral is buried in obscurity, and only a scanty supply of documents remains to guide us with facts. All the records were destroyed by fire in 1402, with the exception of the Llyfr Côch Asaph or Red Book, which was compiled probably in the twelfth century by one of the clergy connected with the establishment. This work was afterwards lost, but some fragments of it still exist, which serve to throw light on the events of the sixth century. It would appear that Kentigern (the Scottish St. Mungo, or “The Amiable”), having been driven from his see at Glasgow about the year 548, fled into Wales, where he sought the protection of the good St. David, and found shelter at Menevia. Thence he organized a missionary expedition to North Wales, and being favourably received by Cathwallain, Prince of Wales—who, besides granting him permission, gave him a plot of land for the purpose—he built a monastery upon the banks of the river Elwy, and

there founded the episcopal see, A.D. 560. Much opposition was met with, however, from the fierce Prince Maelgwn or Maelgwyn, but the saint soon accomplished his conversion, and this dreaded chieftain became afterwards a firm patron of the brotherhood. This building was first constructed of wood, and later renewed with stone, like most of the primitive British churches, of which it must have been one of the earliest examples. The establishment rapidly developed, we are told, and tradition states the numbers to have reached 965, "living together in monastic discipline and serving God with great abstinence," and the rules for the regular performance of the various duties by the monks show that the organization was thoroughly complete.

The see, having been thus successfully constituted, Kentigern¹ was recalled to Scotland in the year 570, and there restored to his former dignities. He is said to have died at a most patriarchal age, and was buried on the right of the altar at Glasgow Cathedral, named after him St. Mungo's. Before leaving Llanelwy, Kentigern had appointed as his successor one of his faithful disciples, Asaph or Asa, whom he enthroned with much ceremony prior to setting out on his journey northwards.

Of this good saint we know very little, but Kentigern dearly loved him, and used to call him "the Lord's little boy." He is described as being "particularly illustrious for his descent and beauty, who from his childhood shone forth brightly both with virtues and miracles. He daily endeavoured to imitate his Master in all sanctity and abstinence."² Asaph appears to have been renowned for his learning and piety, and in the exercise of all his episcopal functions to have displayed much judgement and excellence, by which he gained the esteem of the people, and being himself a native of North Wales, he was the more acceptable to them. He was credited with the performance of miracles, which the many legends and various wells in the neighbourhood connected with his name would show. Until quite recently a spot in the High Street of the little city used to be pointed out as showing the print of St. Asaph's horseshoe when he leapt thither from his well at Onen Asa, five miles distant. His favourite saying was, "Those who impede the progress of

¹ The principal authorities for the life of St. Kentigern are the following: A legendary biography in the Cottonian MSS., written by Joceline, monk of Furness, about 1180; and Pinkerton's "Lives of the Scottish Saints."

² "Lives of the Saints," by S. Baring Gould, M.A., vol. v, p. 17.

God's word envy the happiness of man." He died May 1st,¹ 596, and is believed to have been buried in his cathedral, which was thenceforwards entitled St. Asaph after its patron saint. A French calendar of the ninth century (Usuardus) makes mention on May 1st of "Asaph, Bishop, from whom the bishopric of St. Asaph's now takes its name."² Troublous times followed his decease, and for the long period of five centuries we find nothing regarding the annals of this see, nor of the fabric itself. In 798, Offa, King of Mercia, won his great victory on Rhuddlan Marsh, and the land was repeatedly devastated by fire and slaughter.

In the tenth century one Cebur is mentioned as bishop by Wynne, but no other writer alludes to this personage. "The continuance of the Church of St. Asaph in early times without a Bishop," says Browne Willis, "may be further evidenced from its scituation (*sic*) in the great Road where all the Armies took their Rout on Making Incursions from England into these parts of Wales; the Inland Parts being impassible by reason of the Hills and Forests, so that St. Asaph may, before the eleventh century, be not only supposed to be left without a Resident Bishop, but also almost without inhabitants" (Browne Willis' "Survey of Bangor," Appendix, p. 339). The first authentic record of any bishop after St. Asaph relates to one Gilbert, who was consecrated at Lambeth in 1143 by Theobald, Archbishop of Canterbury, and was present on Easter Day, 1148, at the consecration of the abbey church of Bristol. We find no mention of the cathedral during five successive episcopates, till in 1188 Archbishop Baldwin of Canterbury paid a visit to St. Asaph during his historic tour through Wales, Reyner being at that time bishop. He celebrated Mass at the high altar of the cathedral, which is described by Giraldus, who accompanied the archbishop, as "*paupercula sedis Llanelvensis ecclesia*" (the poor little church of the see of Llanelwy).³ No account of the cathedral at this period is preserved, but doubtless it was a mean building, chiefly composed of wood and lime. In 1282 this structure was entirely burnt down during the wars between the English and Welsh, and the canons' houses were also destroyed, the city being reduced to a state of utter ruin. Anian II, who was then bishop,

¹ A fair was held at St. Asaph on this day for several centuries: the Dean and Chapter received the tolls.

² "Studies in Church Dedications," by F. Arnold-Foster, p. 214, vol. ii.

³ "Itinerary of Wales."

had shown much activity since his election to the see in 1268. In the following year he received certain privileges from Llewelyn, Prince of Wales, and in 1276 procured from King Edward I a confirmation of the rights and privileges of his church. In 1277 one of the bishop's manor houses was sacked and burnt by the soldiers of Beauchamp, Earl of Warwick, respecting which Archbishop Peckham wrote a letter of complaint to the King, and the next year Anian himself wrote to the Provincial of the Dominicans—the Order to which he belonged—entreating their prayers for St. Asaph, “which is suffering so many adversities in these days.”¹ The King had just rebuilt and fortified the castle of Rhuddlan, and a proposal was made about this time to move the see to the neighbouring town, which, on account of being less exposed, seemed a more favourable position than St. Asaph. Anian wrote to the Pope for permission, and was warmly supported in this matter by King Edward, who himself wrote a letter also addressed to the same quarter, besides making the promise of the ground to build the church upon and a contribution of 1,000 marks. This letter stated that “the Cathedral Chirch of St. Asaph was placed in a solitary and campaign spot; that its canons were neither protected by fortresses nor comforted by the society of any neighbouring people; exposed together with the body of their saint² to the continual incursion of robbers and pirates; and the place subjected to so many inconveniences that even on the most solemn feast-days the dignitaries of the church had no audience and spoke to the very stones.”³ Before an answer could be returned from Rome, Pope Martin IV died, and the project, which had never been popular, fell through accordingly. Bishop Anian, meanwhile, had fallen into disgrace with the King, through his supposed complicity with Llewelyn. He was exiled for a short period, but mainly through the intercession of Archbishop Peckham was restored to his see in 1284, and immediately began to rebuild the cathedral on the same site. This same year the archbishop issued a circular letter which empowered the canons to carry the “Eveggulthen,” or “Book of Gospels” belonging to the cathedral, through the dioceses of Hereford, Lichfield, and Wales generally, to collect

¹ Browne Willis, App. No. II.

² From this it would appear that St. Asaph's body must have been enshrined, but, curiously enough, no mention of the fact is made elsewhere.

³ Appendix, Browne Willis's “Survey.”



Ernest Jones.]

RHUDDLAN CASTLE.

[Kkyl, photo.]

subscriptions for the repair of the fabric. The walls of the present edifice testify to Anian's zeal and energy, the rugged stones having survived the turmoil of centuries, and the rebuilding actively continued under his successors, Bishops Leoline de Bromfield (1292-1313) and Dafydd ap Bladdyn (1314-1354).

In 1381, under the episcopate of William de Spridlington, certain works were in progress, but the cathedral was in very low estate. In 1402, when John Trevor II was bishop, everything was again devastated by Owen Glendower, who wrought terrible havoc, "all being brent and utterly destroyed," as we are told.¹ The writ of Henry VI in 1442 relates that "The Chirch Cathedrall of Saint Asaph, with the Steple, Bells, Quere, Porch, and Vestiary, with all other contentis, Bokes, Chaliz, Vestimentis, and other Ornaments as the Bokes, Stalles, Desks, Altres, and all the aparail longying to the same Church, was brent and utterly destroyed, and in likewys the Byshop's Palays and all his other three Mansions no styke laft in the last warre tyme of Wales" (Browne Willis, Appendix).

For nearly eighty years the cathedral continued thus in ruins till 1492, when Bishop Redman commenced rebuilding it and beautified the interior, proving a true benefactor.

In 1534, events show that the Dean and Chapter finally renounced Papal Supremacy. A little later "Bishop Goldwell having robb'd his Church of all its antient Registers and Muni-ments, and run away with them to Rome, all except one Book called 'Coch Asaph,' which was also lost in the late wicked times of Rebellion, much cannot be expected there."² Bishop William Morgan, the first translator of the Bible into Welsh, repaired and slated the chancel in 1602, which was then in a ruinous state. In 1631 Bishop John Owen made many improvements to the interior, besides repairing the steeple and belfry, for which purpose "greate timber trees" were brought from Jannian Wood in Beraigne.

At the stormy period of the Civil War the cathedral suffered severely, and was most shamefully used and desecrated by the Parliamentary troops. A certain Mills, the city postmaster, gained possession of the bishop's palace, where he sold wine and various liquors. The font was removed into his yard and

¹ Browne Willis's "Survey," p. 229.

² "Chronicles of John de Whethamstede," p. 727, vol. ii, Hearne, 1732.



Part of the Choir and Nave which is
 1720. and 1721. which is finished.

VIEW FROM THE SOUTH.
 From an engraving, c. 1720.



As the church is the property of the Corporation, it is not to be sold or mortgaged without the consent of the Corporation, and the consent of the Bishop of the Diocese.



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VIEW FROM THE SOUTH-EAST.
From an engraving of 1742.

used as a watering trough; horses and oxen were stabled in the church, and calves fed in the throne and choir. The bishop's property was confiscated, and the ecclesiastical revenues now passed into the Parliamentary Exchequer.

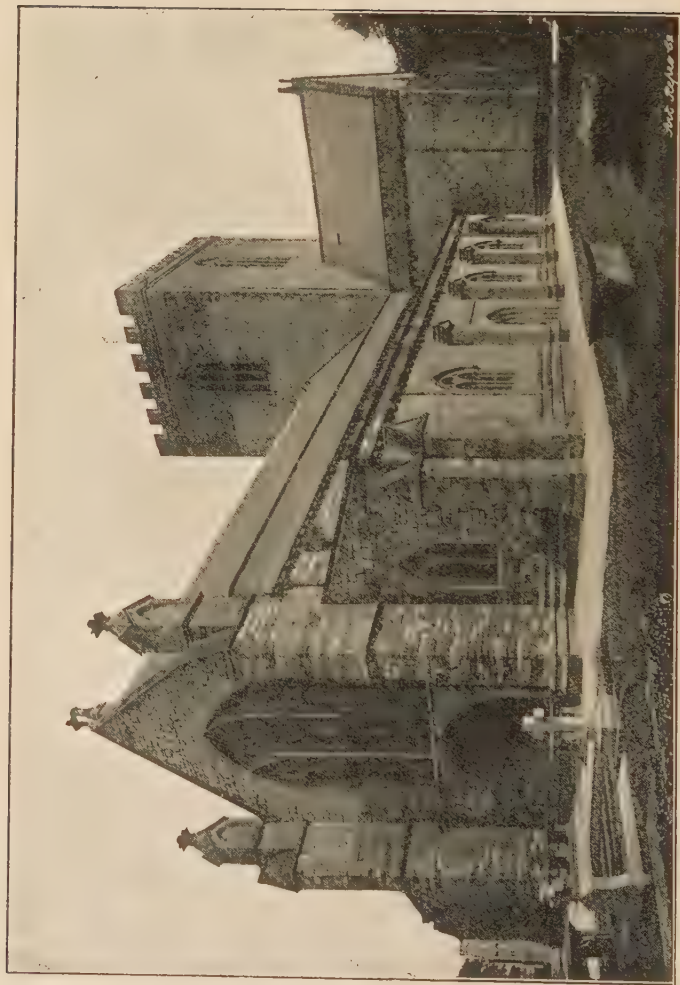
The following extract from the "Diary of Piers Roberts" speaks for itself: "1645. S^t. Asaph Rebellyon: 'Libera nos, D'ne, a malo. Amen.' Mem. The 24, 25, and 26 daies of Aprill y^e rebels, i.e. S^r W^m. Brereton and S^r Thos. Middleton, Knyghtes, with their armies have plundered S^t. Asaph and Parishe, except Wicwer, and made greate spoyles."

Upon the Restoration, the see having been vacant nine years, Bishop George Griffith was appointed in 1660, and partially repaired the cathedral, and his successor, Isaac Barrow, carried on the work of restoration by repairing and covering with lead the north and south aisles, besides doing much to the interior of the choir.

Much damage was done by a violent storm which occurred on February 2nd, 1714, during the episcopate of Dr. Wynne. The steeple, built of timber and lead, was blown down and greatly injured the roof, organ, and interior generally, which involved an expenditure of about £600.

Under Bishop Shipley many alterations were carried out in 1780, and the ancient chapter house, which had been allowed to fall into a state of decay, was entirely pulled down. During Bishop Cleaver's episcopate, in the year 1810, the roof of the nave was lowered, and a false one constructed, which entirely concealed the clerestory from within, and in 1822, under the direction of Mr. Lewis Wyatt, a great part of the building was covered with stucco. Later on, about 1830, the choir was extended further westwards, and various alterations took place in the first quarter of the nineteenth century.

In 1868 a thorough restoration of the edifice was decided upon, and the layers of whitewash and accumulation of centuries were cleared away under the direction of the late Sir Gilbert Scott, to whose skill and care the present condition of the cathedral is due.



CATHEDRAL, FROM THE SOUTH-WEST.

CHAPTER II

THE EXTERIOR

FROM whatever direction the visitor may approach the cathedral of St. Asaph he can scarcely fail to be struck with the beauty of its surroundings, though by reason of its small proportions the building may appear insignificant at first sight. Entering the well-kept churchyard by the main gateway, which faces the chief street of the little city, the general effect is very fine, and the extreme simplicity of the design, which will at once be noted, only serves to increase the grandeur and massiveness of the whole building. Dr. Johnson, who visited the place in 1774, says, "The cathedral, though not large, has something of dignity and grandeur. The cross aisle is very short."¹ The cathedral is built mostly of red sandstone from the famous quarry at Kyl-Owen, showing a mixture also of the gray mountain limestone, which makes a most pleasing combination. The ground plan is a perfect cross, consisting of nave and aisles, north and south transepts, tower, under which is the choir, and a broad chancel. The interior dimensions are: Total length, 182 ft.; breadth of nave and aisles, 68 ft.; length of nave and aisles, 86 ft.; height of the tower, 93 ft.; transepts, length, 108 ft.; breadth, 33 ft.; choir, length, 35 ft.; breadth, 29 ft.; and of the chancel, length, 61 ft.; breadth, 34 ft.

Architecturally the exterior of the cathedral does not present many features, but the great massiveness of its construction atones for this want, nor is it by any means devoid of interest. The edifice belongs chiefly to the thirteenth century, when, as stated in the previous chapter, it was rebuilt after destruction by the English forces, but the walls of the chancel and the west end of the nave still show traces of the earlier Transitional period, as the stonework bears evidence.

¹ "Diary of a Journey into Wales," 1816, p. 55.

The **West Front** is certainly imposing in spite of the plainness of the general design. The pointed doorway, which is deeply recessed, has fine wave mouldings running around the



Ernest Jones]

THE WEST DOOR.

[*W. Hyl*, photo.

arch without interruption, and above rises a large window of the Decorated period. The tracery is very beautiful and of an unusual pattern in the form of a triplet. The gable is steep and culminates in a cross at the top. On either side are plain square



THE CATHEDRAL FROM THE NORTH-WEST.

buttresses surmounted by pinnacles with panels and crockets. The western walls of the nave aisles have each a small window of two lights, which is part of the original design. At the right and left angles are plain double buttresses without pinnacles.

The Nave is of five bays, the side aisles having sloping roofs of lead. These are lighted by four windows on each side, small and pointed in style with quatrefoiled heads, which are conjectural restorations. The doorways are recessed, and the northern one was erected by the late Mr. and Mrs. W. E. Gladstone in memory of Sir Stephen Glynne, Bart., of Hawarden.

The Clerestory on the south side is ancient, formed of small squares with octofoiled tracery, and above this is a perfectly plain parapet. The north side, which disappeared in former alterations, was made to correspond, and the parapet here is embattled. Underneath these parapets, throughout the whole cathedral, there is a fine corbel-table of plain character.

The **North Transept** has one large Decorated window facing the north, and a smaller one to the east, the tracery being geometrical. The **South Transept** has another window in the same style and of similar proportions, and there are two smaller ones on the eastern side. Between these is a plain buttress, and one also at each angle, as on the opposite transept. The steep gables are finished off with crosses of stone.

The Tower, underneath which is the choir, is extremely massive, very low, broad and square, and crowned with an embattled parapet. In 1638 we read that "greate timber trees were carried out of Janian Wood in Beraigne, for and towards the making of a new steeple-lofft or belfry." It is noticeable that the upper part of the tower has been finished off with red sandstone, which is probably accounted for by the fall of the steeple in 1714, when "a violent storm or hurricane blew down the battlements and sheets of lead on the tower upon the roof of the quire, broke throw the same." The "steeple," or tower in the upper part, was constructed of timber and lead, and a brighter stone being introduced, it was repaired in that manner. Facing the north there is a splendid clock of ancient date, and large Decorated windows with ogee head tracery light the belfry on each side. At the north-east angle is a small stair-turret lighted by several long loops, the top having an embattled parapet.

The **Chancel** presents very striking features, and here we



CATHEDRAL CHURCH of ST. ASAPH. in Flintshire. North Wales.

VIEW SHOWING THE CHAPTER HOUSE, NOW DEMOLISHED.
From an old print, c. 1695.

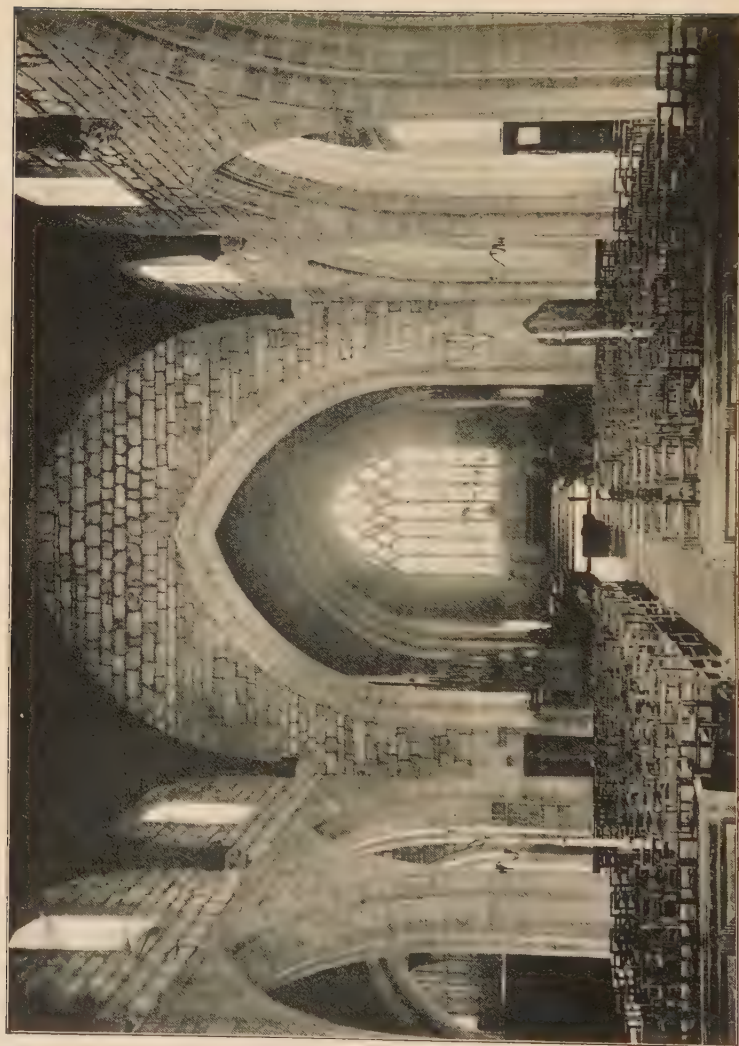
find much of the ancient work. Engravings of the seventeenth and eighteenth centuries show what this part of the cathedral was prior to 1780, when a "restoration" was begun which completely changed its character. The beautiful Early English windows totally disappeared, and an engraving in Storer's "Cathedrals," vol. iv, published in 1819, gives the choir, as it then existed, with two windows only on each side, inserted high up in the wall, and of the late Decorated period. The mischief was partially remedied subsequent to the year 1830, but it was not till the last restoration under the direction of Sir Gilbert Scott, in 1868, that the true beauty of the chancel was again disclosed. The windows are six in number, three on each side, the two westernmost ones being pure examples of the Early English period. As regards these, which are most interesting, the original style of architecture employed was unfortunately not discovered until the work of restoration was well advanced, when, on reaching this part, some excellent Early English details and the ancient jambs were brought to light. It was too late, however, to have uniformity, as the other four windows were already completed according to a conjectural design.¹ These ancient windows are long and narrow, of lancet shape with banded shafts, the one on the north side being of two lights, that on the south of three, and therefore much wider in proportion. The other windows, two on each side, are of two lights, pointed and late Decorated in style with a plain panelled buttress between them.

In the north wall is a small Early English portal which, till the last restoration, had been entirely blocked up. It led formerly to the Chapter House, which occupied this spot, and adjoined the north transept, as shown in engravings of the seventeenth century. This building was allowed to fall into decay at that period, and continued in a very ruinous state till 1780, when it was altogether pulled down. The general style of architecture seems to have been in harmony with that of the cathedral, and, ac-

¹ See illustration, p. 36. In his "Recollections" the late Sir Gilbert Scott remarks: "I restored the remaining windows on either side correctly and left the others to take their chance; monuments of weak compliance, and beacons to warn others against such foolish conduct. There ought to be a brass plate set up recording our shame and repentance." It was in deference to the Dean and Chapter that the oversight occurred, as they were unwilling to probe the walls too deeply.

cording to Browne Willis, the building was "arched overhead with arches meeting in two centres," with an upper room as well.

The east end of the chancel is flanked on either side with double buttresses, which are terminated with panelled and crocketed pinnacles. The **East Window** is large and of the Decorated period, but the tracery is modern, and said by some authorities to be a copy of that in Tintern Abbey, though the resemblance is only general. The jambs and arch of the window are ancient, and belong to the thirteenth century, but the fine perpendicular work of Bishop Redman was replaced by the present tracery inserted during the close of 1780. The gable point is surmounted by a plain cross. There is a trefoiled cornice on either side of the chancel, but no parapet. The roof is high-pitched, and of slate throughout, like the nave. The exterior of St. Asaph Cathedral therefore presents a quiet dignity of its own, and the unmistakable idea of the fortress is happily combined with the ecclesiastical character in this rugged building, whose ancient walls can boast so long a history. Truly in the words of Lord Lytton, "In proportion as we cherish and revere these heirlooms passed on to us, so the soil on which we tread becomes hallowed ground, and we feel that patriotism is no idle name."



Ernest Jones.]

THE INTERIOR, FROM THE WEST.

[Khy, photo.]

CHAPTER III

THE INTERIOR

WE enter the cathedral by the west door, noting an inscription beneath telling us, like one under the north door, that it is a memorial to Sir Stephen Glynne of Hawarden, and then pause to admire the splendid general view of the interior at once obtained. Small in size the edifice undoubtedly is, but in no way insignificant, by reason of the beauty of its proportions, which the extreme massiveness of the walls serves to increase. Formerly a heavy stone screen, upon which stood the organ, divided the choir from the nave, and completely blocked the view, but at the last restoration this was removed, and the entire length of the building opened out from west to east with good effect. The arches of the **Nave** are five in number on each side, the two westernmost ones being somewhat narrower than the others; they are all very plain and rest on pillars without capitals, the wave moulding being continuous and carried without interruption throughout.¹ There is no triforium, and the clerestory windows, ten in all, are plain and square-headed with octofoil tracery. The south side is the original work. The brackets between these windows are mostly sculptured with grotesque figures, and make an interesting study. Wherever necessary they have been carefully restored.

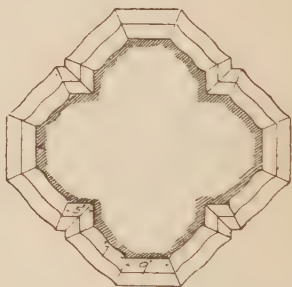
The roof has been entirely renewed with vaulting of oak, which replaced the plaster ceiling. The clerestory was again opened out by this alteration. The great west window is of six lights with beautiful tracery, "the primary pattern describing a triplet, each of whose members is filled in with a two-light

¹ The two easternmost bays of the nave of Chester Cathedral are similar, and, as they are of that date, it is probable that the same artificers were employed there as at St. Asaph.

divergent design," says Professor Freeman.¹ It is filled with modern stained glass of an indifferent character, a memorial to Canon Rowland Williams, erected in 1856. The western windows of the aisles, similar to the others though much older in design, are of two lights with quatrefoiled heads. Both are filled with stained glass as memorials — on the south to the wife and daughters of the late Dean Bonnor, through whose efforts the last restoration was successfully carried out, and on the corresponding side to his son, Captain Bonnor. Another window here is "To the memory of Major William John Bythell, late



CLERESTORY WINDOW.

PLAN OF PIERBASES IN THE
NAVE.

From the "Builder," vol. lxiii, p. 187.

of the Austrian Imperial Army, who died on the 6th October, 1866, from wounds received in action." This was erected by his brother, and represents six stages in a pilgrim's life.

We now pass up the central aisle, and enter the **Choir**, situated underneath the tower, which rests upon four pointed arches. The ceiling, which was formerly of plaster, is now of oak, carved and vaulted, the corbels representing angels holding shields. Browne Willis in his "Survey"² gives a good description of the choir as it stood in the eighteenth century, and alludes to the screen then existing as follows: "Over the door that leads

¹ "St. Asaph Cathedral," *Archaeologia*, v, p. 279.

² Vol. i, pp. 15-16.

into the choir is the organ, within the arch which is closed up with wainscot towards the nave of the church." Now a fine brass



CHOIR AND CHANCEL, ABOUT 1819.

From Storer's "Cathedrals."

eagle lectern and a carved litany-desk stand in the centre, also a handsomely carved pulpit in memory of Bishop Short (1846-

1870) is placed on the north side of the westernmost arch. The **Stalls** are twenty-two in number, ten on either side, with returns at the west end. The tabernacle work is very beautiful, and for the most part dates from Bishop Redman's time (1482). The canopies, though severely plain, are in thorough accord with the general surroundings. The Dean's, Resident-



Ernest Jones.]

THE CHANCEL FROM THE SOUTH-EAST.

[Rhyl, photo.]

Showing the thirteenth-century window near the angle.

itary Canons', and a few other stalls are modern, made to correspond with, and easily distinguished from, the rest—tradition assigning the ancient ones to the skilful handiwork of an idiot. There are no misereres, but each stall is inscribed with its title in the following way—

Prebendaries: Faenol (Precentor); Llannefydd (Chancellor); Meliden (Treasurer, Archdeacon of Wrexham); Llanfair 1st

(Archdeacon of St. Asaph); Llanfair 2nd; and Meifod (Sacrستان).

Canons Cursal: 1. David ap Howell; 2. Arthur Bulkeley; 3. Richard Harrison (Archdeacon of Montgomery); 4. John Griffith; 5. Adam Bekensall; 6. Ralph of Birkenhead; 7. Geoffrey of Ruthin. Minor Canons (Vicars Choral): 1-4.

Three stalls remain unnamed, which, together with the Dean's and Residentiary Canon's, complete the twenty-two. The book-desks, poppy heads, and choir benches are all plainly carved and quite modern.

The **Bishop's Throne** stands under the eastern arch on the south side, and is very finely carved after a design of Sir Gilbert Scott. It is a memorial to Bishop Wm. Beveridge, 1704-1718, "the reviver of primitive piety," as the brass inscription upon the back panel says. The pavement is of tessellated tiling, which has replaced the stone floor formerly existing, and with it unfortunately disappeared a plain slab, supposed to have marked the grave of the famous Bishop Morgan, who is known to have been buried in the centre of the choir. There was, however, nothing to identify the stone except the letters "W. M." deeply cut into it.¹

We now pass to the **Chancel**, which is very wide and large, of striking proportions compared with the rest of the building. Prior to the year 1830 the choir stalls and a cumbrous throne stood here together with high seats for the congregation, which extended right up to the east wall, and the altar was enclosed by a semicircular rail of heavy description. The east window had modern tracery, which replaced the splendid fifteenth-century work, and was filled with a few pieces of painted glass scattered up and down it, and the ceiling was covered with whitewash. Much of this remained when Sir Gilbert Scott happily took the matter in hand, and restored this part of the cathedral to its ancient beauty.

The windows, three in number on either side, are of good proportions and deeply recessed. In the preceding chapter we described the Early English character of the two westernmost ones, which are certainly fine examples of that period. That on the north, of two lights, is filled with stained glass in memory of the late Bishop Joshua Hughes (1870-1889), "the first

¹ "Life and Times of Bishop Wm. Morgan," by Hughes, p. 214.

Welshman for nearly a century and a half elevated to the episcopate in Wales." It represents "Joshua's Vision" and the "Return of the Spies," and was presented by Dr. H. A. James, Dean from 1886-89, and now Headmaster of Rugby. The opposite window on the south consists of three lights, the fine stained glass representing six scenes in the life of our Lord, and is the

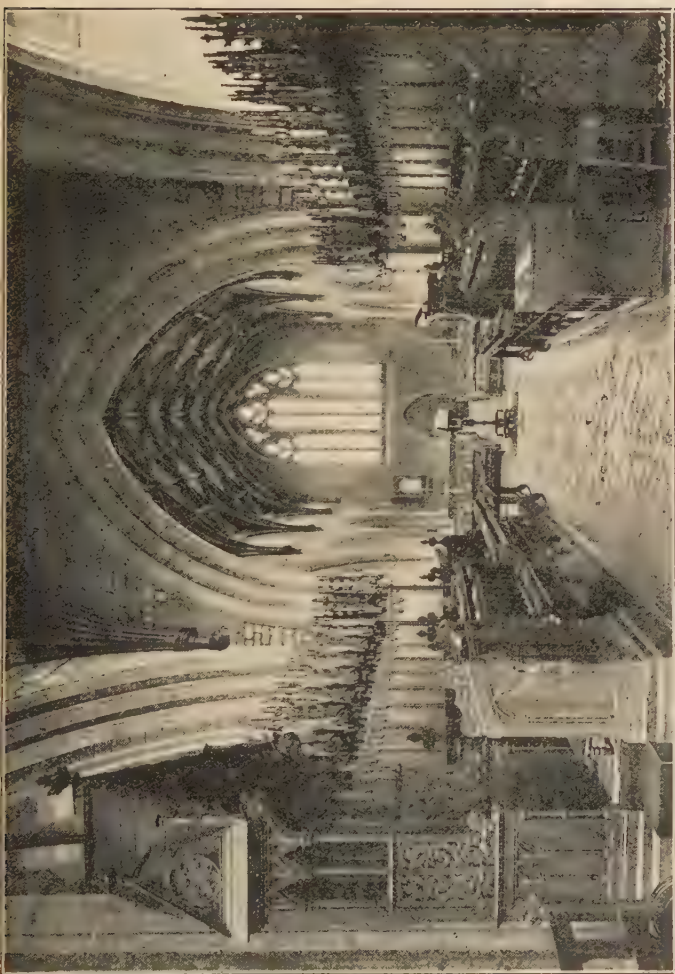


Ernest Jones.]

THE CHANCEL AND EAST END.

[Rhyf, photo.]

"Diocesan Memorial to Dean Bonnor (1859-1886), through whose efforts the Cathedral was restored." On the wall to the right near the throne will be noticed the family memorial, a handsome brass cross on a dark slab of polished marble. The central window on the north is in memory of Felicia Hemans, the poetess, given by her son, and describes "Miriam" and "Deborah" uttering their song of triumph, the corresponding



CHOIR AND NAVE, LOOKING WEST, FROM CHANCEL ARCH.

one on the opposite side, "Mary Magdalene" and "Mary," being a memorial to Mrs. R. J. Sisson, of Talardy. The easternmost window on the north side "Mary's choice of the Good Part"—is to the memory of Mrs. Short, who died in 1848, the opposite window being a memorial to her husband, Bishop Short. It represents the "Unbelief of Thomas," and was erected in 1872. These four eastern windows are all alike of two lights each, pointed and deeply recessed with a shaft of Purbeck marble in the centre and double shafts at the side.

On the south wall a small brass is to be noticed which has lately been placed there by a descendant of Bishop Owen. The arms of the see quartered with those of the family are in the centre above, and, within a scroll-work border, is engraved this inscription, "Here lies John Owen, D.D., of Bodsilin, Co. Carnarvon, Fellow of Jesus College, Camb.; Chaplain of King Charles 1st; Bp. of St. Asaph, 1629. Imprisoned in the Tower from 1641. Exiled from his See during the Rebellion. Died at Aber Kinsey, nr. Rhuddlan 15th Oct., and was buried 21st Oct., 1651. Blessed are they who are persecuted for Righteousness' sake."

The great **East Window** is still partly ancient, the jambs and arch belonging to the fourteenth century or Decorated period, but Bishop Redman's fine fifteenth-century work was cleared away in 1780, and the present modern tracery inserted. It consists of seven lights, and is filled with stained glass in memory of Bishop Carey and his wife, given by their nieces, the Misses Sheepshanks, in 1864. The central panel depicts the "Ascension of our Lord," which is surrounded by twelve incidents in His life and teaching; the "Seven Works of Mercy" fill the tracery, and at the top is "His Exaltation on the Throne of David." The window is beautifully proportioned and the colouring of the glass good throughout.

The roof of the chancel is cradled with oak panelling, which has taken the place of the plaster imitation formerly covering the whole surface. As the work of restoration proceeded an interesting fact was proved with regard to this part, namely, that the roof of the Early English choir was undoubtedly burnt, but the walls were preserved and retained by Bishop Anian when he rebuilt the cathedral.

The pavement is of rich encaustic tiles inlaid with bands of polished Anglesey marble, some of these tiles being exact re-

productions of the ancient ones found during the course of the restoration. The chancel is raised one step above the choir, and the sacarium elevated several steps higher still. Each step is inscribed with one of the opening sentences of the "Te Deum," the last finishing with the "Ter Sanctus."

The ancient and very beautiful sedilia have been restored from fragments discovered in and about the cathedral and put



Ernest Jones.]

SEDILIA.

[Rhyl, ph to.]

together again with much skill. The credence table is of carved oak. The reredos is composed of Derbyshire alabaster, finely sculptured with the "Procession to Calvary," the figures in bold relief. On each side is panelled arcading of the same material divided by marble pillars, and the spandrels are carved with angels, birds, and rich foliage. This was the gift of the late Mr. and Mrs. Bamford Hesketh, of Gwyrch Castle, and cost £600. The altar is of carved oak, and of somewhat unusual

length. The altar rails are also of oak with brass standards, and within them on the north stands a modern episcopal chair carved with the arms of the diocese in relief.

Just below the steps of the sacarium in the north wall will be noticed the small Early English portal, which formerly led to the chapter house. This ancient building was destroyed at the same time as the original choir, and for a long period was in a state of terrible dilapidation. Dean Bancks (1587-1634) seems to have taken no interest whatever in the cathedral fabric, and was "excommunicated and sequestered for refusing to carry out the order for the repair of the decayed Chapter House." The controversy still raged in the seventeenth century. In the eighteenth century the chapter house was altogether pulled down, and, according to Browne Willis, its dimensions were 16½ ft. east and west, by 19 ft. north and south. It was arched overhead with arches meeting in two centres, and over this stood another room with vaulted roof and a pointed window of three lights to the north, as shown in early engravings of the eighteenth century. The chancel is seated throughout with open benches of oak arranged on either side, replacing the inconvenient high pews which formerly stood there.

Retracing our steps we now visit the transepts on either side of the choir, which are separated from the nave-aisles by low screens of solid oak. The **North Transept** is used as a choir vestry and practising room for the choir, and over this structure, partly formed of wood, is placed the very fine-toned **Organ** first erected by Messrs. Hill, of London, in 1834. After many additions and improvements at various times, it was thoroughly reconstructed and enlarged in 1898, and now ranks among the first of cathedral organs as an instrument quite worthy of ancient traditions.

The "Diary of Peter Roberts" of Bronwylfa, relates, in 1635, that "ye greate and newe Organ . . . was sett up and plaid upon, ye same being ffirst brought and carried thither from London," the gift of Bishop John Owen.

This organ was probably built by Mr. Dallam. In 1675 the organ was put into good repair by the Dean and Chapter.

In 1686 it was repaired by the famous Father Smith, with Mr. Christian Smith, "the organ makers servant," as foreman.

In 1714 another organ was erected, which replaced the instrument damaged by the storm of that year. It stood over the

screen, and had a very handsome case "beautified with carved work, gilding and painting."

In the year 1742 the old organ was sold to Prescot Parish



Ernest Jones.]

THE NORTH CHOIR STALLS AND ORGAN.

[Rhyl, photo.]

Church, and a new one of two manuals, Great and Choir only, provided by Abraham Jordan, and in 1785 the Swell organ was added.

In 1834 a new organ was built by Mr. Hill, and enlarged in

subsequent years, till in 1867 it was removed from the Choir Screen to the North Transept, and further extended to CC. In 1880 this organ was again enlarged by Hill, and in 1898 it was entirely rebuilt. The Swell, Pedal, and Great were extended, and Solo organ added at large cost, the same firm being employed. The instrument is now one of the sweetest toned in the country, being beautifully voiced and well balanced. The Cor Anglais and Tuba are especially fine. The whole specification is as follows:

GREAT		SOLO	
Double open Diapason	16 ft.	Harmonic Flute	8 ft.
Bourdon	16 ft.	Orchestral Oboe	8 ft.
Open Diapason I.	8 ft.	Cor Anglais	8 ft.
II.	8 ft.	Tuba	8 ft.
" "	8 ft.		
Hohl Flute	8 ft.		
Gamba	8 ft.		
Nason Flute	4 ft.		
Wald Flute	4 ft.	CHOIR	
Principal	4 ft.	Open Diapason	8 ft.
Twelfth	3½ ft.	Pierced Gamba	8 ft.
Fifteenth	2 ft.	Stopped Diapason	8 ft.
Mixture	3 Ranks.	Principal	4 ft.
Trumpet	8 ft.	Suabe Flute	4 ft.
		Clarionet	8 ft.
SWELL		PEDAL	
Bourdon	16 ft.	Open Diapason	16 ft.
Open Diapason	8 ft.	Violone	16 ft.
Dulciana	8 ft.	Bourdon	16 ft.
Vox Angelica	8 ft.	Flute	8 ft.
Viola di Gamba	8 ft.	Trombone	16 ft.
Stopped Diapason	8 ft.		
Principal	4 ft.		
Flute	4 ft.	Solo to Great	
Flautina	2 ft.	Swell to Great	
Mixture	3 Ranks.	Swell to Choir	
Double Trumpet	16 ft.	Choir to Great	
Cornoepen	8 ft.	Solo to Pedal	
Oboe	8 ft.	Swell to Pedal	
Super Octave Swell		Great to Pedal	
Tremulant		Choir to Pedal	

4 Composition Pedals to Great
 4 Composition Pedals to Swell
 Great to Pedals
 Tremulant to Swell under keyboard
 Pedal board concave and straight.

W. HILL AND SON, 1898.

The walls and ceiling of this transept are covered with plaster, showing what the character of the cathedral was prior to the late restoration. There is a large window of five lights in the Decorated style to the north, and another smaller one faces east. On the floor to the right lies a curious monumental slab removed here from the east end of the choir. It represents a hare pursued by a greyhound, with a shield bearing a lion rampant and four fleurs-de-lys, underneath which lies a sword diagonally. There is no inscription nor any clue to its identity.¹ Against the



MONUMENTAL
SLAB.

north wall is a large canopied monument of heavy design to Bishop Luxmoore, who died in 1830, and to several members of his family. On either side are mural tablets (formerly by the great east window), one to Richard Price Thelwall, M.P., "who in his youth served his country in the army, and in riper years in the senate with integrity," and the other to "Anne Maria Lloyd, of Pengwern," both having the arms of the respective families properly displayed.

A massive pointed doorway out of the choir vestry leads to a winding turret staircase at the north-east angle of the tower. Ascending this, we are well repaid for the trouble, and a glorious view is obtained from the top. It is thus described in "Cambria": "On the South, while the eye stretches its ken over fertility and beauty, Denbigh with the shattered fragments of its Castle, crowning the summit of an isolated hill, grandly and pre-eminently rises into view. On the North, with less assuming aspect, the fallen remains of Rhuddlan press their melancholy features on the sight. The intervening space is diversified by luxuriant fields, rich meadows, groves, woods, water, enlivened by numerous herds, flocks, and cottages in every direction, and the whole surrounded by perpendicular rocks and dark receding mountains in the background, or the still grander boundary of the ocean, and, though not from the extent a scenery adapted for the pencil, cannot fail to afford the highest gratification to the real votary of Nature."—"Cambria," 1831.

The newer towns of Rhyl and Abergele are now prominent

This ancient monument is of early date, and would apparently belong to the thirteenth century, but the question has so far been left in doubt.

features on this landscape, and near the latter can be discerned Kinmel Park, the fine seat of the Lord Lieutenant, Mr. H. R. Hughes. In the foreground also is Bodelwyddan Castle, belonging to Sir William Williams, Bart., and the beautiful "Marble" church with its lofty spire, well known to all tourists.

The bell chamber, which can be visited on the way down, is large, and contains two bells of very fine tone. These are said to have been brought from Wrexham in exchange for a monster bell, which went by the name of "Dicas," and apparently bore the inscription "Dicas Bodelwiddan," after the donor, who belonged to the ancient family of that place. It is recorded that in the months of October and November, 1638, "the steeple and bellphrey of the Cathedral Church of St. Asaph and the loft there were repayred and boorded, and the frame of the iii bells there reedified by Ffoulke Lloyd the carpenter, D'c'or John Owen (an Englishman born but a Welshman by the father's side) being then Bushoppe there."¹ Browne Willis mentions "Frames for eight bells, though there are only two . . . and those were lately cast out of three."

Of the two bells alluded to, the lesser was inscribed "Thomas Roberts fecit ex Decreto et Impensis Capituli Asaphensis, 1681"; and the bigger one "Hae duae Campanae e tribus conflatae sunt." Further alterations subsequently affected these bells, and the present ones appear to have been recast in the eighteenth century. The works of the clock are in excellent preservation, and it strikes on the larger bell. The face, which bears a bishop's mitre upon it, is turned to the north.

Descending to the vestry again, on a part of the organ-case the visitor will notice a small brass tablet to the memory of Mr. R. A. Atkins, cathedral organist for many years. The very valuable musical library, containing many rare pieces by the ancient composers, as well as the modern ones, is located here.

In passing to the **South Transept** we notice on the left by the carved pulpit a beautiful brass to the memory of Arch-deacon Ffoulkes, who died in 1886, and on the corresponding side, to the right of the choir arch, another fine one to the memory of Dean Clough, who died in 1859. The south transept is used as the consistory court and chapter room, and here the chapter meetings are usually held. In the centre is the throne

¹ "Chronicle of Peter Roberts," p. 182.

for the chancellor of the diocese, which is canopied, and of painted deal, as are all the other fittings. This portion of the building was probably completed about 1336, and served as St. Mary's or the Lady Chapel, which then had two altars. According to a charter of Edward III, certain masses were said here daily by the vicars choral, whose stipends were increased for this purpose by the appropriation of the revenues of the



Ernest Jones.]

[Rhyl, photo.

THE CHAPTER ROOM AND LIBRARY IN THE SOUTH TRANSEPT.

church of Nantglyn. In 1638 it is recorded that "upon Xptmas Eve the pewes in the Cathedral Church were placed in the South Chappell there al's Chappell Vair."¹ The two pointed windows on the eastern side are filled with the armorial bearings of various ancient Welsh families, which formerly formed the glass of the window erected by Bishop Bagot in the chancel. On the southern face of the wall is a large decorated window of

¹ "Y Cwttā," p. 183. By the Ven. Archdeacon Thomas.

five lights, filled with quarries. The upper portion contains some painted glass of exquisite colouring. The ceiling is still disfigured with plaster.

By the entrance, placed upright against the north wall, is a fine stone effigy of a bishop fully vested in cope and mitre. The hands are broken off, but the right was evidently raised in benediction, and the left held the pastoral staff, some part of which remains. The canopy is much mutilated, but bears traces of four angels, two with censers at the top, and two guarding the pillow on which the head rests. The figure, which may be attributed to the thirteenth century, is that of Bishop Anian II, who rebuilt the cathedral after its destruction by the forces of Edward I. It was formerly in a recumbent position in the choir, being removed here about 1780, and for a long time was thought by many to be the tomb of Bishop David Owen, who died in 1512.

A floriated cross will be observed on the floor close by, and was removed here from the east end of the choir during the restoration. This is supposed to have marked the grave of Bishop William de Spridlington, who died 1382, and directed that he should be interred "under a flat stone in the choir, lying equal with the



BISHOP ANIAN'S EFFIGY, IN
THE CHAPTER ROOM.

pavement." Here also is a very good marble monument by Termouth—a seated, life-sized figure of William Davies Shipley, who was Dean, and also Chancellor of the Diocese, for more than half a century, and died in 1828. It was erected by public subscription at a cost of £600. (See p. 79.)

The valuable **Library**, consisting of over 1,900 volumes and MSS., is located in this chamber, and the relics, etc., it contains are of no little interest. The visitor will find much to linger over, but only a few items can be noticed in this book on account of space. Among the rare treasures are three copies of the first Prayer Book of Edward VI, printed in March, May, and June, 1549; a sealed Book of Common Prayer, dated 1662; and a curious black-letter Horn Book, which was found under the floor of Tryddyn church in 1866, and, according to the late Mr. A. W. Tuer, F.S.A., "is about identical with one in the Bodleian Library, and would appear to belong to the same period."¹ A MS. Hymnal of the Sarum Use in Latin, and a fine copy of Walton's wonderful "Polyglott," 1657, in nine languages, a rare Welsh Roman Catholic Book of Devotion, and a quaint volume entitled "The Key to Paradise," should be observed. There are several early Welsh editions of the Bible and Book of Common Prayer, not the least interesting being original, but imperfect, copies of Salisbury's New Testament, 1567; Bishop Morgan's Bible, 1588; Bishop Parry's authorized version, 1620; Captain William Middleton's metrical translation of the Psalms, 1603; and a first edition of the Homilies of the same date. There is also a good copy of the "Vinegar" Bible, with curious engravings, and the MS. Dictionary in Welsh, Greek, and Hebrew, by the famous "Dick Aberdaron," or Richard Robert Jones (1780-1843), who is buried in the parish churchyard. Among the autographs shown in the glass case are several letters, one from King Charles II to the Dean and Chapter respecting the letting of their estates, and others of Bishop William Morgan and Sir John Wynn of Gwydir; also a lease of the time of Henry VIII with seal of the Dean and Chapter, the seal of Bishop Warton, and the signatures of Dean Ffoulk Salisbury and others. A shapeless piece of metal from the molten bells destroyed by Owen Glendower in the fire of 1402 is preserved, with part of a charred beam of oak found embedded in ashes

¹ "History of the Horn Book," vol. ii, p. 143.



Ernest Jones.

ANCIENT MAP IN THE LIBRARY.

[*Rhyl, photo.*]

above the west window—a relic of the same period—and a cushioned capital, found in piercing the chancel wall, is evidence, too, of the earlier Norman building. A very interesting little chalice and paten of metal is also shown, presumably dug up from the grave of a bishop with whom they had been buried. The chalice is about three inches across the bowl, the stem being unfortunately broken, and the paten is rather larger. Hanging to a bookcase on the left is a curious old map of Flintshire, published in 1610, showing plans of St. Asaph and Flint, and a view of St. Winefrid's Well, Holywell. The fine communion plate is kept here, and a large chest contains the altar cloths, frontals, etc., belonging to the cathedral, but no ancient ones remain.

Passing again into the nave, we step on the tombstone of Bishop George Griffith, the epitaph of which tells us that "his other and better part had joined the celestial choir," dated 1666; and that of John Price of Vaenol, 1685. The stained glass window on our left is a memorial to Mr. E. B. P. Luxmoore, of Bryn-Asaph, who died abroad in 1894, erected by his widow and family. A fine brass cross, erected to the memory of Archdeacon Smart, is also noticeable on this wall. The central window on the north side is filled with stained glass representing "David" and "Samuel," being a memorial to a former choir boy, who was drowned at sea off the Isle of Man during a terrific storm in 1881. To the left of the window is a memorial tablet of brass on a black marble base, bearing the following inscription: "To the Glory of God and in memory of the Rev. William Morton, M.A., Prebendary of Faenol, and Precentor of this Cathedral, who died in London on the 31st May, 1895, aged 60. A friend of the friendless and full of good works; his right hand knew not what his left hand did. This tablet is erected by members of the Choir under his charge and other friends as a loving memorial of his life." Two marble tablets in this aisle are to be noticed, one to the memory of a former lay clerk, and another to the memory of two brothers, formerly choir boys, who were killed in the Crimea.

The ancient monuments, for the most part, have been destroyed. Some of those in the south aisle are of special interest. Among these are six mural tablets to the family of Browne of Bronwylla, where Mrs. Hemans, the poetess, passed her early days, one of which bears this inscription: "This tablet is placed

here by her brothers, in memory of Felicia Hemans, whose character is best portrayed in her writings. She died in Dublin 16th May, 1835, aged 40." The next monument is to the memory of Elizabeth Wyatt, of "The Mount," who died 1839, and lower down are the tablets to the Williams family. Near the south door, the beautiful one representing two angels in the act of ascending, sculptured by Westmacott, R.A., is to "Sir John Williams, Bart., of Bodelwyddan, who died 1830," and "Dame Margaret his wife, 1835." Another monument, by a Greek sculptor, a mother and two children mourning, is to "Sir John Hay Williams, 2nd Baronet, of Bodelwyddan, died 1859," and beneath is a brass to Lady Sarah E. Hay Williams, daughter of William Pitt, 1st Earl of Amherst, 1876, "A mother in Israel." Close by, the white marble tablet, with a helmet and sword, is in memory of Captain Whiteman Thomas, 21st Hussars, who died in India, 1867, and inscribed "Erected by his brother officers in

testimony of their regard for him in life, and their sorrow at his early death." Two monuments to members of the Price family are here, and one on the west wall to Bishop Carey, who died 1846, and his wife Lady Carey. They were both noted for their charity.

To the right of the south door, under Sir John Williams's monument, can be seen the walled-up space of a former stoup

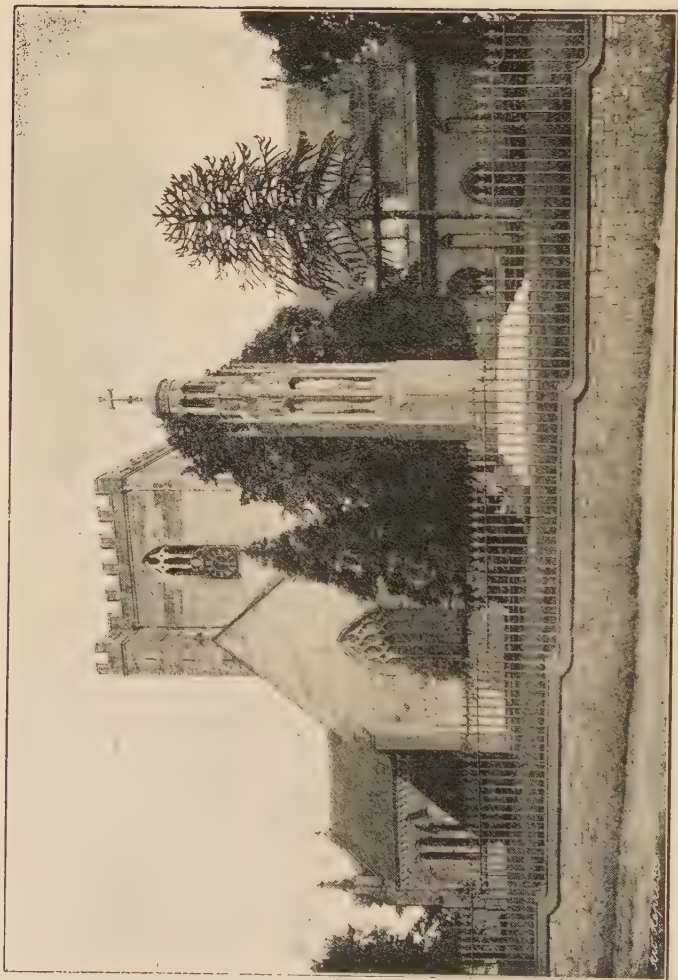


Ernest Jones.]

[Rhyl, photo

THE FONT.

or holy water receptacle. The **Font** is situated in this part of the cathedral at the extreme west. It is partially ancient, very simple in design, the panelled bowl being supported on a plain pillar raised on steps. The four panels nearest the west door are the remains of the original stone font destroyed during the time of the Commonwealth. The recent restoration of the cathedral cost the total sum of £10,000, and, though the whole was not completed till a much later date, the re-opening services took place on September 30th, 1869. The preachers were Dr. Wilberforce, Bishop of Oxford, in English, and Dr. Campbell, Bishop of Bangor, in Welsh.



CATHEDRAL FROM THE NORTH, WITH BISHOP MORGAN'S MEMORIAL.

CHAPTER IV

THE CHURCHYARD AND SURROUNDINGS

PASSING out by the west door, noting the fine modern iron-work upon it, the visitor at once enters the beautiful graveyard, and cannot fail to be impressed with the lovely view and general peacefulness of the surroundings. Just outside are two altar tombs—that on the right, of Bishop Vowler Short, who died in 1870, which has, carved upon the stone slab, his arms impaled with those of the see. On the left is that of Bishop Isaac Barrow (uncle of the great theologian and mathematician who bore the same name), who died in 1680, and this is of special interest. There is a Latin inscription at the top, saying that “the remains of Isaac, Bishop of St. Asaph, are deposited here in hope of a joyful resurrection, etc.” On the lower slab is a brass with the following remarkable inscription composed by himself: “O vos transeuntes in Domum Domini, in Domum Orationis, orate pro conservo vestro, ut inveniam misericordiam in Die Domini.” (“O ye who pass by into the House of the Lord, the House of Prayer, pray for your fellow servant that he may find mercy in the day of the Lord.”) The brass with this inscription had entirely disappeared, having been, it is supposed, sent to London some considerable time ago to be produced as evidence in the Court of Arches in a trial to prove the legality of prayers for the dead, whence it was never returned. Dean Watkin Williams (now Bishop of Bangor) recently put a fresh one in the exact place of the original, the words “Copy of Inscription” being introduced so as not to mislead. The memorial crosses and tombs are numerous, but on the south side is to be noticed a large Irish cross of gray granite, which marks the resting-place of Bishop Joshua Hughes, who died at Crieff in 1889. Close by are the graves of Bishops Bagot (1802) and Carey (1846), and a little further on one with an interesting history. The

bronze tablet on the stone is inscribed "Sacred to the memory of Lieut. O. B. Thomas, 19th Regt N.I., obiit 15th September, 1834, aet. 29; erected by his brother officers;" and around, "This tablet, having been saved when the burial ground at Jungypore, in the East Indies, was washed away by a flood of the Bhagirutty River, was brought home and placed here by his affectionate brother H. Leigh Thomas, 1862." In the plot of ground at the west several other military officers lie buried, and here also is the grave of Dean Bonnor, who died in 1889, and did so much to promote the restoration of the cathedral.

Passing round to the north side, we now come upon the fine memorial of Bishop William Morgan, which directly faces the main road, and forms a prominent object. It was erected by public subscription in 1892, in commemoration of the tercentenary of the translation of the Bible into Welsh, and stands, as nearly as can be ascertained, on the site of the ancient churchyard cross which was destroyed in the days of Cromwell. In shape, the memorial, like Queen Eleanor's crosses, is octagonal, and of three storeys mounted on a basement of four steps, the whole rising to a height of about thirty feet. The lowest panel is left plain, and in the broad panel fronting the main road is carved a representation of Bishop Morgan's seal, copied from that of Bishop White, of Winchester, date 1556. The middle storey has eight canopied niches containing statuettes of the bishop and his seven chief collaborators, under each being the name and an inscription in Welsh as follows: 1. William Morgan, D.D., the translator of the Bible into Welsh, 1588, Vicar of Llanrhaidr-yn-Mochant, 1578-1595; Bishop of Llandaff, 1595-1601; Bishop of St. Asaph, 1601-1604; died Sept. 10, 1604. "Religion, if not taught in the mother tongue, will lie hidden and unknown."—Bishop Morgan. 2. William Salesbury, the translator of the New Testament into Welsh, 1567. "Your blood relation according to the flesh, and your faithful brother in Christ Jesus."—W. S. 3. Richard Davies, D.D., translator of a portion of the New Testament, 1567. (1st Timothy, 1st Hebrews, 1st James, and 2nd Peter.) Bishop of St. Asaph, 1560-1561; Bishop of St. David's, 1561-1581. "The honoured Father. A second St. David of Menevia."—W. S. 4. Thomas Huet, Precentor of St. David's. Translator of a portion (The Revelation) of the New Testament, 1567. 5. Gabriel Goodman, D.D., Dean of Westminster. "A good man who gave no mean

help to Bishop Morgan." 6. Edmund Prys, Archdeacon of Merioneth. A helper of Bishop Morgan, and author of the Metrical Psalms, 1621. 7. Richard Parry, D.D., Bishop of St. Asaph, 1604-1623. Author of the Revised and Standard Version, 1620. 8. John Davies, D.D., Rector of Mallwyd. The Coadjutor of Bishop Parry. Bishop Morgan is represented vested in cope and mitre, which contrast curiously with his pointed beard and moustache, and the other bishops appear in rochet, chimere, and cap. The remaining ecclesiastics are in cassock and surplice, while Salesbury is attired in the ordinary lay costume of the sixteenth-century period. The portrait of Dean Goodman is copied from his tomb in Westminster Abbey. The third storey consists of an open lantern with a "grille" of iron, and, above the domed top, the whole is surmounted by a cross. Around the base of the memorial is this inscription in English: "A.D. 1588-1888. This tercentenary memorial of the translation of the Bible into Welsh by Bishop Morgan, was erected by national subscription." It is constructed of the red Hollington freestone, but the statuettes are of the pink Ancaster stone, which has a very pleasing effect, and is very durable. These were executed at the studio of Mr. Boulton, of Cheltenham, and the architect was Mr. Prothero, of the same town. The total cost of the memorial was £729, subscribed by all denominations throughout Wales. The ceremony of unveiling was performed by the present bishop on April 22nd, 1892, when a representative gathering assembled, a Welsh service having been previously held in the cathedral.

Close by, the little tree enclosed with an iron railing should be noticed. It was planted by the then dean, Dr. James (now Head Master of Rugby), in commemoration of Queen Victoria's Jubilee in June, 1887. From this spot one of the best views of the cathedral is obtained, and more especially of the tower, which shows a simple grandeur and impressive massiveness, though lacking in actual height. Across the road on this side is situated the canonry—a large modern house, but occupying an ancient site. Beside the smaller north gate of the cathedral yard is the diocesan registry. To the south-east, on the Denbigh road, lies the new diocesan library, recently erected by the present Bishop of Bangor, Dr. Watkin Williams, when dean. It is chiefly used for meetings.

The **Deanery** lies due west of the cathedral on the op-

posite bank of the river Elwy, which is crossed by an ancient bridge. It is a large house, surrounded by beautiful grounds, but has no special antiquity.

The **Episcopal Palace** is situated to the west at the foot of the hill. It is partly ancient, the front dating from Bishop David ap Owen's time (1503-1513), and an entry in "Y Cwta" records that "in summer 1634, the newe building eastward toward the garden and towards the cathedrall church there was made and erected" at Bishop John Owen's cost. The



Ernest Jones.]

THE PARISH CHURCH.

[Rhyl, photo.

greater part was, however, rebuilt by Bishop Bagot in 1790, and further additions were made by Bishop Carey in 1830. The building is very spacious, and in the dining-room there is a fine collection of portraits of various occupants of the see. The episcopal library is both extensive and valuable. The gardens are beautifully laid out, and slope up to the cathedral yard, access to which is obtained through a small door immediately opposite the west front.

The ancient parish church is also situated at the bottom of the hill, and in it all the records are kept and the Welsh services regularly held. This fact accounts for the disuse of the ver-

nacular in the cathedral itself, except on special occasions. The church consists of two aisles, dedicated to St. Kentigern and St. Asaph respectively, and contains several interesting features.

At Wigfair, about two miles from the city, is a holy well with the remains of an ancient chapel, which was served by one of the vicars-choral of the cathedral. Of this spot Mrs. Hemans has written:

“ Fount of the Vale! thou art sought no more
By the pilgrim’s foot as in time of yore;
When he came from afar his beads to tell,
And to chant his hymn at ‘ Our Lady’s Well.’
There is heard no ‘ Ave ’ through thy bowers;
Thou art gleaming lone midst thy waterflowers.”
(Poems : “ Our Lady’s Well.”)

Near by, at Cefn, the seat of Mrs. Williams Wynn, are some famous mammoth caves, well worth a visit apart from the beauty of the neighbourhood.

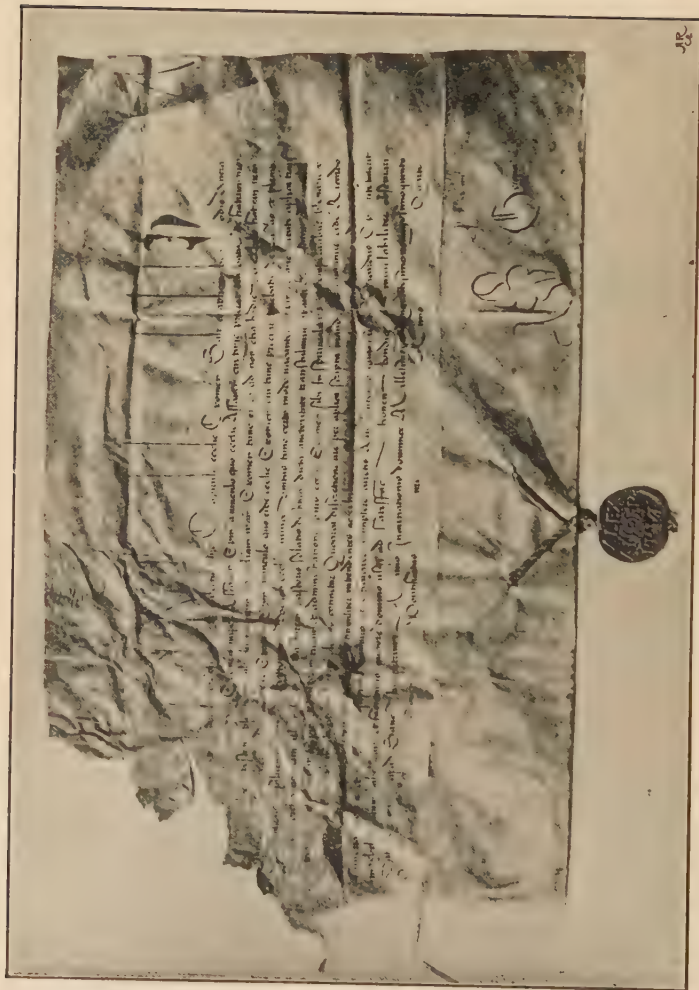


Photo.]

BULL OF POPE ALEXANDER VI, RELATING TO BISHOP REIDMAN, 1495.
[Scott and Sons, Exeter.
In Exeter Cathedral Library.]

CHAPTER V

HISTORY OF THE SEE

ST. ASAPH is reckoned among the cathedrals of the "Old Foundation," like its Welsh sisters, but in one respect differs from them, because it is entirely non-parochial. Christenings, weddings, and burials frequently took place within the cathedral in former times, but they are of rare occurrence now, and the registers were never kept there for the reason given. In the thirteenth century, as we have already shown, the destitution was very great, but it would appear that some proper maintenance existed for the choir even as early as 1291, and choral service was performed almost uninterruptedly, except during those periods that the cathedral lay in ruins.

As regards the improvement of the services, in 1296 the following ordinances were passed in chapter: that all the clergy beneficed in Gwyddelwern should attend all the cathedral services daily at the canonical hours, under pain of one penny fine for each absence, and that all the beneficed priests in the same church should in their turn perform divine service musically according to the arrangement of the Precentor . . . that the Dean and the Prebendaries of Vaenol and Llanefydd respectively for the time being, should each find a priest, who should be a good singer and skilled in the science of music to serve their cures in this respect (the cathedral service), and to be present at the daily services with the vicars-choral, under the above-mentioned penalty; that the Archdeacon should find a priest or layman skilled in vocal or instrumental music; that the Prebendaries of Meliden and Llanfair (two) should find for singing boys or choristers between them; and lastly that the Prebendary of Meifod should pay ten shillings a year in augmentation of the salary of the water-carrier, to secure his attendance also with the other ministers in the daily service.¹

¹ "History of the Diocese" (Archdeacon Thomas), p. 195.

Bishop Leoline de Bromfield in 1310 added the benefice of Godelwern, with a portion of the tithes in the parish of St. Asaph, for the better maintenance of divine service, and provided 'Orders for singing and other services of the Church,' and Bishop Thomas Goldwell confirmed these constitutions in 1556, further arrangements for the improvement and maintenance of the services being also made by Bishop Isaac Barrow in 1669. The first settled endowment of St. Asaph choir appropriated by Bishop Barrow out of the tithes of Skeviog was as follows: "To the organist £14 per ann. (which was afterwards augmented by the Bishop and Chapter to £24), to 4 singing men £12 per ann. (which was afterwards augmented to £8 each singing man), to 4 singing boys £8 per ann. (which was augmented to £16), to a Virger £2 (which was augmented to £6 18s), to an Organ-Blower, Sexton, and Clock-winder £5 17s. 8d., to a Receiver of the Rents £6, to the Chapter Clerk £4, besides Five shillings for each lease" (Browne Willis's "Survey," p. 282). In the seventeenth century the organist, singing-men, and choristers were chiefly maintained by subscriptions of the church members. "If they had not been gentlemen of generosity and zeal," writes Browne Willis, "the Church must have lain in ruins, and the inferior members could not have subsisted." From "The Presentment of the Members of the Chapter in answer to the Articles of Visitation exhibited by the Right Rev. Father in God, Edward (Jones), Lord Bishop of St. Asaph, at his Primary Visitation in the Chapter House on the 14th day of September, 1694," we learn that "the constitution of the Cathedral was such that it consisted of one Dean, one Archdeacon, six Prebendaries, seven Canons, four Petty Canons otherwise called Vicars Choral, one Organist, four Singing Men, four Singing Boys, and one Organ Blower; . . . that the prayers of the Church were duly celebrated, and the Holy Communion at least monthly administered; that the Cathedral Church and all thereunto belonging was in good order and sufficient repaire."¹ Dr. Johnson remarks in his "Diary," 1774: "The constitution I do not know, but it (the cathedral) has all the usual titles and dignities." Besides the bishop, the cathedral staff is now composed of the dean, three archdeacons, who are also canons-residentiary, together with a fourth canon—these constituting

¹ "History of the Diocese," Archdeacon Thomas, p. 205.

the inner chapter. There are six prebendaries, and seven canons curial (*i.e.*, Cura Salutis—those with a cure of souls), as they are here termed, with the four minor canons, anciently termed vicars-choral, who in addition do duty as vicars of the parish of St. Asaph. A quaint ceremony exists at the institution of a vicar-choral, when the bishop invests him with the episcopal ring as a token that the Church is to be his spouse. This form dates far back from mediæval days, and is an interesting link with the past. From 1574 until recently the bishop was also archdeacon, and had a seat in chapter.¹

The diocese of St. Asaph includes the entire counties of Flint and Denbigh, with parts of the counties of Carnarvon, Merioneth, Montgomery, and Shropshire. The archdeaconries, three in number, are divided into seventeen rural deaneries, and there are 206 benefices altogether. In 1891 the population of the whole was, according to the diocesan calendar, 282,990.

To come to the see, St. Asaph can certainly lay claim to some of the most eminent prelates that the English Church has produced. Of **St. Kentigern**, the founder of the see, A.D. 560, and his disciple, **St. Asaph**, A.D. 570, we have already spoken in full detail. For five centuries after his death in 596 there is no authentic evidence, but the probable occupants of the bishopric were **Tysilio**, *c.* 600, a first cousin of St. Asaph. He was the son of Brocwel, King of Powys, and founded the monastery of St. Suliac, Brittany, in the church of which he was buried. **Renchidus**, *c.* 800; **Cebur**, *c.* 928; and **Melanus**, said to have been consecrated by the Bishop of St. David's, "Bedwd," *c.* 1070 followed.

The first name to be relied on is that of Bishop **Gilbert**, consecrated 1143. He was present at the consecration on Easter Day, 1148, of the abbey church of St. Augustine, Bristol.

Geoffrey (the famous) of Monmouth, archdeacon of that place, was priest of the household of William, Earl of Gloucester, Lord of Glamorgan. He was consecrated bishop at Lambeth in 1152, but never visited his see, and died at Llandaff, where he was buried. He was a witness in 1153 to the compact between Stephen and Henry, and is renowned for his version of the "British Chronicle." According to "Brut y Tywysogion," "he was a man whose like could not be found for learning and knowledge and all divine excellence."

¹ Mackenzie Walcott's "Cathedralia."

Richard, a friar, became bishop in 1154, and he was succeeded by **Godfrey**, consecrated in 1158, who made himself very obnoxious to his clergy, and was finally deprived of the see. **Adam**, a canon of Paris, was consecrated by Archbishop Richard in 1175, but of him little is known. He was followed by **John I** in 1183.

Reyner (1186-1224), a Benedictine monk, was consecrated by Archbishop Baldwin, and attended him in his visitation of the diocese in 1188. The archbishop celebrated mass in the cathedral as recorded by Giraldus. Of Bishop **Abraham** (1225-1235) nothing is known, nor of his successor **Hugh** (1235-1240), and **Howell** (1240-1247), during whose episcopate the diocese was despoiled and himself forced to leave, died at Oxford in great poverty. He was buried at Osney Abbey. Of **Anian I** (1249-1266) little is known, and **John II**, his successor (1267), died that same year.

Anian II (1268-1292), surnamed "de Schonau," whose popular name, according to Godwin, was "the Black Brother of Nannau," was a Dominican friar and confessor to King Edward I, whom he accompanied to the Holy Land. The king approved of his election to this see in September, 1268, and he was consecrated in October that same year. In 1269 he received certain privileges from Llewelyn, Prince of Wales; and in 1276 procured a confirmation of the rights and privileges of his church from King Edward I. The earlier part of his episcopate was marked with much tumult, and in 1277 one of his manor houses was burnt and plundered by the soldiers of Beauchamp, Earl of Warwick, then stationed at Chester, respecting which grievance Robert Peckham, Archbishop of Canterbury, wrote a letter of complaint to the king. Bishop Anian in the following year wrote to the Provincial of the Dominican Order, and entreated their prayers for "poor St. Asaph, at that time suffering much," but worse followed in 1282, when the cathedral, together with the canons' houses, etc., was entirely devastated during the wars between the English and Welsh. As the aggressors, the former would have been excommunicated by Bishop Anian, but the archbishop interceded for them. On account of his supposed complicity with Llewelyn, Anian fell into disgrace with the king, and was deprived of his bishopric—a commission being issued to Robert Burnell, Bishop of Bath and Wells, to take charge of the diocese meanwhile. In 1284,

Archbishop Peckham paid the memorial visitation throughout his province, obtained permission that Anian should attend him personally in the diocese of St. Asaph, and the necessity for a resident bishop being evident, wrote to the king to request "that Anian might be replaced and reside there, and assuring his Majesty that, upon the strictest enquiry, he could not find that Anian had been undutiful."¹ Pardon was granted, and Anian returned to St. Asaph that same year, and immediately began to rebuild the cathedral on the original site. The proposition to remove the see to the fortified town of Rhuddlan did not find favour, and now finally fell through. Anian died on the 5th February, 1292, and was buried in the cathedral between the throne and the altar. His fine monument in the chapter room has already been described (p. 49).

Llewelyn ap Ynyr (Leoline de Bromfield) (1293-1324) was a canon of St. Asaph. He was very influential in the resettlement of affairs, made certain grants to the fabric, and rearranged the choral services of the church. He left plate, books, and vestments to the cathedral by will.

Dafydd-ap-Bladdyn (1315-1352) was a canon of the cathedral, which he probably completed, but little is known of him. The names of Abraham and Henry are mentioned by Godwin as occupants of the see at this time, but for these there is no good authority, and **John Trevor I** (1352-1357) was made bishop. He was consecrated at Avignon, as was his successor, **Llewelyn-ap-Madoc** (1357-1376), who had been Dean of St. Asaph previously.

William de Spridlington (1376-1382) was also dean of the cathedral. He was advanced to the bishopric by provision of Pope Gregory IX, and was consecrated at Lambeth. Godwin records that he procured a Monday market and a fair to be held at St. Asaph, with other benefactions to help the see on account of its poverty. In 1380 the tolls of the yearly fair held on St. Philip and St. James' and the following day went to augment the funds, and later the right to hold a second for three days at the Feast of St. Dionysius, and "a weekly Market on Monday with all the tolls, customs, etc., arising therefrom."² In 1381 the bishop procured a change in the working of the "Red Quarry," from which the cathedral was built, and it was

¹ Browne Willis.

² Browne Willis, App.

arranged that a fixed annual rent should now be paid instead of the bishop's tenants finding six labourers to work there daily, in default of which a fine of ten marks was imposed. He died at his palace at Altmeliden, April 9th, 1382, and was buried in the choir of the cathedral "under a flat stone, level with the pavement." This stone is now in the chapter room. In his will he left several bequests to the cathedral, including his book "The Catholicon," and to the high altar a chalice of silver gilt.

Lawrence Child (1382-1389) was a Benedictine monk of Battle Abbey. He procured a confirmation of the appropriation of Llanasaph church "to find lights in his Cathedral" during his episcopate, and left directions to be buried "before the High Altar where the Chaplain celebrated Mass." He bequeathed 100 silver mercs for the purchase of vestments, one vestment of red serge, and "unum psalterium."

Alexander Bache (1390-1394) succeeded. He belonged to the Order of Preaching Friars, and was confessor to King Richard II. The bishop was buried in the house of the Grey Friars at Hereford under a "very handsome flat gravestone, which remained till the Dissolution."

John Trevor II (1395-1410) was appointed by papal provision according to custom, but the Crown at the outset showed its jealousy of this practice, though especial care had been taken before his confirmation that the king's power should not be lessened, as appears by some clauses in the royal licence. In spite of certain favours, the bishop proved ungrateful to the king, and, when he was a prisoner in the diocese at Flint Castle, pronounced sentence of deposition against Richard II in 1399. He went as ambassador to Spain to justify to that court the proceedings of Henry IV. Owen Glendower, apparently on account of the bishop's Lancastrian zeal, burnt down the cathedral, the precincts, palace, and canons' houses in 1402. That year the prelate returned from Spain, and, seeing the prosperity of the Welsh, immediately revolted against his own party, and held with Owen during his insurrection, being deprived of his see accordingly. He died at Paris in 1410, having been sent there on an embassy by Owen Glendower to procure assistance from the French king, and was buried in the chapel of the infirmary of the abbey of Ste. Victoire, where a Latin epitaph formerly existed, according to Browne Willis. On Bishop

Trevor's deprivation in 1402, one David appears to have been nominated to the see according to Wharton, but he could not be vested with full powers, and consequently there is no mention of him. For some years the custody of the spiritualities was held by the Archbishop of Canterbury (Thos. Arundel).

Robert de Lancaster (1411-1433) was the next bishop, and he was succeeded by **John Lowe** (1433), provincial of the Austin Friars. He was a "learned man, and wrote divers good works," and was translated to Rochester in 1444, where he died.

Reginald Peacock (1444-1449) was translated to Chichester in the latter year, at which time he published a remarkable book called "The Repressor of over much blaming of the Clergy." On account of his heretical opinions he was deprived of his see in 1457, his books were burned before his face at St. Paul's Cross, and finally he was sentenced to perpetual imprisonment at Thorney Abbey, Cambridgeshire, where, among the instructions set forth, he was to have "no Boke to look on, but only a Portuos, and a Masse Book, a Saulter or Legend, and a Bible: that he have nothing to write with, no stuff to write upon." He did not long survive, but the date of his death is uncertain.

Thomas Knight (1450-1471), prior of Daventry, was an



SEAL OF BISHOP JOHN TREVOR II, C. 1395.

ardent Lancastrian, and very active against Edward IV. Being convicted of treason, he was compelled to resign his see.

Richard Redman (1471-1495) was abbot of the Premonstratensian house of Shap in Westmoreland, and visitor-general of that order. During his tenure of the bishopric he was allowed to hold his abbacy "in commendam," such was his real devotion for the same. In 1487 he took part with the bishops of Ireland in the "Lambert Symnel" affair, and thus incurred the royal displeasure as well as being complained of to the Pope, who ordered a court of inquiry, and the result was sent to Rome. The bishop was apparently cleared of all suspicion, and soon regained the king's favour, being sent on an embassy to Scotland by Henry VII in the year 1493, and also made one of his privy council.¹ In November, 1495, he was translated to the see of Exeter, and the original "Bull" transferring him thither is preserved in the cathedral library there.² In September, 1501, Bishop Redman was removed to the see of Ely, and there continued the many acts of benevolence which marked his episcopate generally. Among other legacies he left 100 marks to be distributed to the poor on the day of his burial, "for whom he had so great a regard to their relief that when he was travelling he gave every poor person that asked alms of him a piece of money; and, lest many should lose it for want of knowing his being at towns, he would cause a bell to ring on that account."³ He died at the ancient palace of Holborn on August 24th, 1505, and was buried in Ely Cathedral, on the north side of the choir beneath an elaborate altar tomb in the Perpendicular style, upon which is sculptured a good effigy of the bishop vested in robes and mitre.

Michael Diacon (1495-1500) was confessor to King Henry VII, and was buried in Westminster Abbey.

Dafydd ap Iorwerth (1500-1503) was abbot of Valle Crucis; also his successor,

Dafydd ap Owen (1503-1512), who, on his appointment by Pope Julian, rebuilt the palace, which had lain in ruins since its destruction by Owen Glendower. "Among his bequests were

¹ Godwin, p. 941.

² This is a most interesting document, bearing the signature of Pope Alexander VI, and has the leaden seal or "Bulla" proper attached. On the whole, it is wonderfully perfect. (See illustration.)

³ Browne Willis's "Survey of the Cathedrals," vol. ii (Ely), p. 356.

a silver gilt chalice; a vestment for the celebration of Mass; and twenty pounds of wax for lights for the High Altar."

Edmund Birkhead (1513-1518) followed.

Henry Standish (1518-1534) was provincial of the Minorite Friars, and a vigorous supporter of Rome. In 1523 he went as ambassador to Denmark, and in 1527 he was engaged with Cardinal Wolsey and others in the examination of Thomas Bilney, who was afterwards burnt at the stake. In 1530 he was an advocate of Queen Katharine in the question of her divorce. He died in London in July, 1534, and was buried in the church of the Grey Friars there, destroyed by the great fire of 1666. By his will he left £40 to the cathedral of St. Asaph, "pro pavimento chori, et ceteris necessariis." Tradition says, however, that his executors bought an organ with this money, which they thought more needed, and were sued for the non-performance of the letter of his will.

William Barlow (1535), prior of Bisham, next appears to have been appointed to this see, but there is no record of his consecration, nor did he assume the temporalities here, but went direct to St. David's.

Robert Wharton, or Parfew (1536-1554), was abbot of Bermondsey, which office he continued to hold with his bishopric. He was given to such state and hospitality that he much impoverished the see thereby. On his translation to Hereford,

Thomas Goldwell (1555-1558) was made bishop. He prevailed upon the Pope to renew the indulgences granted to those persons who went on pilgrimage to St. Winefrid's Well, Holywell. In 1558 he was designated for translation to Oxford by Queen Mary, but before this was carried out she died, and on Queen Elizabeth's accession the following year he voluntarily went into exile, and never returned to England again. He died at Rome in 1581, and was buried there. He was the single English prelate present at the Council of Trent.

Thomas Wood (1558-1560) was chaplain to Queen Mary, and was deprived of his bishopric on her death.

Richard Davies (1560) was in the following year translated to St. David's. He was among the translators of the "First Welsh Version of the New Testament" and of the English version of the "Bishop's Bible."

Thomas Davies (1561-1573), Archdeacon of St. Asaph,

was distinguished for his piety and charity. He founded a scholarship at Queen's College, Cambridge.

William Hughes (1573-1600), "a good benefactor to his Church," was buried in the choir of the cathedral without any monument.

William Morgan (1601-1604), famous as the first translator of the Bible into Welsh, became Bishop of Llandaff in 1595, and was translated to St. Asaph in 1601, being enthroned on September 21st of that year. In a chapter held in March, 1601, under the presidency of Bishop Morgan, "*pro concionibus habendis in Ecclesia Cathedrali Assaphensis*," a scheme for the number of sermons to be preached annually in the Cathedral by members of the chapter was agreed upon as follows: the Dean, six; the Archdeacon, six; Prebendary of Vaenol, five; of Llanellydd, five; of Meliden, five; of Llanfair, eight; of Meifod, three; each of the Canons, two; and the Lord Bishop on Ascension Day, All Soul's, Christmas Day, and Good Friday.¹ He performed many good acts, and, during his episcopate, re-slatted the roof of the cathedral at great expense. A bitter controversy with his neighbour, Sir John Wyn, of Gwydir, respecting the tithes of the rectory of Llanrwst, in which the bishop showed much forbearance, marked the last years of his life. He died at the palace on September 10th, 1604, and was buried in the choir of the cathedral without any monument or inscription, but his memory has lately been perpetuated by the beautiful tercentenary memorial erected in the cathedral yard, to which allusion has been made (p. 58). The inventory of the bishop's goods is very curious, and the whole of his effects were valued at £110 1s. 11d. His official seal attached to a clerical subsidy in Latin, dated 1602, is preserved in the Public Record Office.

Richard Parry (1604-1623) was Dean of Bangor, and author of the "Revised Version of the Welsh Bible."

John Hanmer (1624-1629) was prebendary of Worcester and chaplain to King James I.

John Owen (1629-1651), rector of Burton Latimers and chaplain to King Charles I, was the first bishop to establish preaching in Welsh in the parish church. His many benefactions to the cathedral included the erection of a "great and newe organ" in 1635, and other improvements to the interior;

¹ Browne Willis, App.

the "Steeple and Belfrey were repair'd and new made with Boards, and the frames of the Bells re-edify'd" by him, and he also built the wing to the east side of the palace. Bishop John Owen in 1630 instituted a series of Welsh sermons, in addition, for the Parish Church. This bishop was a great sufferer by the Rebellion, for he was twice impeached and imprisoned in the Tower, besides having to pay a large fine, and all the episcopal lands were sold. He was interred beneath the throne in the cathedral without any inscription or monument.

A vacancy of nine years occurred, till after the Restoration, when **George Griffith** (1660-1666) was promoted to the see. He had been chaplain to his predecessor, who made him a canon of St. Asaph, and gave him various preferments, which he lost during the Rebellion. He was an active member of Convocation, where in 1662 he concurred in drawing up the Act of Uniformity, and making certain alterations in the Book of Common Prayer, notably the form for adult baptism. He wrote several works, and translated the Prayer Book into Welsh, was a good preacher, and, it is said, possessed a remarkably sweet voice. He was buried in the choir of the cathedral, his monument being moved into the south aisle of the nave during the "restorations" of the eighteenth century. The inscription quaintly ends "He who desires more, may easily investigate."

Henry Glemham (1667-1669), Dean of Bristol, was one of the ancient Suffolk family of that name.

Isaac Barrow (1669-1680), Fellow of Peterhouse, Cambridge, was expelled during the troubles of the Great Rebellion, and retired to Oxford, where he became chaplain at New College, but was forced to take to flight again on the surrender of the city. On the Restoration he recovered his fellowship at Cambridge, and was also made a Fellow of Eton. In 1663 he became Bishop of the Isles (as the see of Sodor and Man was formerly styled), and in the following year was made governor of the island, which he did much to benefit. His episcopate at St. Asaph is commemorated by the almshouses for eight poor widows, which he founded and endowed, his bequest to the grammar school, and many other acts of benevolence in the city and diocese. He died at Shrewsbury, and was buried outside the west door of the cathedral, his tomb having the remarkable inscription before described (p. 57).

William Lloyd (1680-1692), of the ancient family of

Henblas, Anglesea, Scholar and Fellow of Jesus College, Oxford, held many high preferments, was made chaplain to King Charles II in 1666, became Dean of Bangor in 1672, and also canon residentiary of Salisbury in 1674. He did much for this see, and was certainly one of the most learned and successful of its occupants. In 1688 he was one of the seven bishops sent to the Tower by King James II for "conspiring, making, and publishing a seditious libel against His Majesty and the Government." In 1692 he was translated to Lichfield and Coventry, from which he passed to the see of Worcester in 1699. The bishop died at Hartlebury Castle, August 30th, 1717, aged ninety-one, and was interred at Fladbury Church, near Evesham. A memorial to him in the chancel of that church bears an inscription stating that "He was an excellent pattern of virtue and learning, of a quick invention, firm memory, exquisite judgment, great candour, piety and gravity, a faithful historian, accurate chronologer, and skilled in the knowledge of the Holy Scriptures to a miracle, very charitable and diligent, and careful in the discharge of the episcopal office." His portrait hangs in the gallery of Lambeth Palace.

Edward Jones (1692-1703) was master of Kilkenny College, Dean of Lismore, and Bishop of Cloyne, whence he was translated to this see. He was buried at St. Margaret's Church, Westminster.

George Hooper (1703), Dean of Canterbury, succeeded, but in March of the following year was removed to Bath and Wells.

William Beveridge (1704-1707) was known as the "Great Reviver and Restorer of Primitive Piety." Having held various preferments, among them the rectorship of St. Peter's, Cornhill, where he became noted for the zeal and earnestness of his discourses, he was made prebendary of Canterbury, and also chaplain to William and Mary in 1684. He refused to accept the see of Bath and Wells, offered to him on the deprivation of good Bishop Ken, not choosing to intrude himself there during the lifetime of that prelate, but was consecrated bishop of this see at Lambeth in July, 1704. He died at the Cloisters, Westminster, in 1707, and was buried in St. Paul's Cathedral. His publications were numerous, the best known work being his "Private Thoughts upon Religion" and "Private Thoughts upon a Christian Life." The present throne in the cathedral is

a memorial to this bishop, and a brass inscription at the back records the fact.

William Fleetwood (1708-1714) was chaplain to the Queen and to the House of Commons, and a prolific writer. He paved the cathedral, and laid out £100 in painting and adorning the choir. He was instrumental in procuring the Act for the "Abolition of Mortuaries" dating from Elizabeth's time.¹ In 1714 he was translated to the see of Ely.

John Wynne (1715-1727), principal of Jesus College, Oxford, had been formerly Lady Margaret's Professor of Divinity. In the latter year he was removed to Bath and Wells, but proved a considerable benefactor both to the cathedral and episcopal palace.

Francis Hare (1727-1731), Dean of Worcester and chaplain to George I, had formerly been chaplain to the Duke of Marlborough, whom he accompanied in most of his campaigns. In 1717 he took an active part with other learned divines in the "Bangorian Controversy," occasioned by Bishop Hoadley's sermon on "The Nature of the Kingdom or Church of Christ," on which account he ceased to be a royal chaplain. He was translated to Chichester, and died there in 1740.

Thomas Tanner (1731-1735), canon of Christ Church, Oxford, had held various high preferments. He was a learned antiquary, and published the "Notitia Monastica," still a work of authority, and his large MS. collections are preserved in the Bodleian Library. He died at Oxford, and was interred in Christ Church Cathedral, where his monument is placed on a pillar on the south side of the nave with a long inscription in Latin.

Isaac Maddox (1736-1743), Dean of Wells, was translated to the see of Worcester in the latter year. His monument in that cathedral styles him "the Institutor of Infirmaries."

John Thomas (1743), canon of St. Paul's, was appointed to this see, but translated to Lincoln, and thence to Salisbury.

Samuel Lisle (1744-1748), Warden of Wadham College,

¹ These "Mortuaries," due to the bishops on the decease of every beneficed clergyman in the diocese, were: "Imprimis, His best gelding, horse, or mare—Item, His best gown—Item, His best cloak—Item, His best coat, jerkin, doublet, and breeches—Item, His hose, nether stockings, shoes, and garters—Item, His waistcoat—Item, His hat and cap—Item, His faulchion—Item, His best book—Item, His surplice—Item, His purse and girdel—Item, His knife and gloves—Item, His signet and ring of gold."

Oxford, and archdeacon of Canterbury, was translated to Norwich in 1748, and died the following year.

The next bishop was the **Hon. R. Hay Drummond** (1748-1761), who in the latter year passed to Salisbury, and thence to the archbishopric of York. He preached the sermon at the coronation of George III.

Richard Newcome (1761-1769), chaplain to the King and Canon of Windsor, was consecrated Bishop of Llandaff in 1755, and translated thence to this see.

Jonathan Shipley (1769-1787), Dean of Winchester, was made Bishop of Llandaff in 1769, and translated that same year to St. Asaph. He was a noted pluralist, and retained all his lucrative appointments. Dr. Johnson says in his Diary: "he was very civil, knowing, and conversible." He gave the Deanery to his son in 1774.

Samuel Halifax (1787-1790), translated from the see of Gloucester, was the first bishop to be moved from an English see to St. Asaph, and the second translated to any see in north Wales.

Lewis Bagot (1790-1802) was translated from Norwich, whither he had passed from Bristol in 1783.

Samuel Horsley (1802-1806), having held several high preferments, was made Bishop of St. David's in 1787, and translated to the see of Rochester, which, in 1793, he held together with the deanery of Westminster, but resigned the latter on his elevation to St. Asaph. He was the famous opponent of Dr. Priestley in a great controversy concerning the "Catholic Doctrine of the Holy Trinity," and always a powerful champion of the Christian faith. His works, comprising fourteen volumes, were presented to the cathedral library by Bishop Short.

William Cleaver (1806-1815), principal of Brasenose College, Oxford, became Bishop of Chester in 1787, and was removed to Bangor in 1800, whence he was translated to this see.

John Luxmoore (1815-1830), who held the deanery of Gloucester from 1800, was consecrated Bishop of Bristol in 1807, and translated to Hereford the following year, whence he came to this see. He is commemorated by a monument in the north transept of the cathedral. He made his son Dean in 1826.

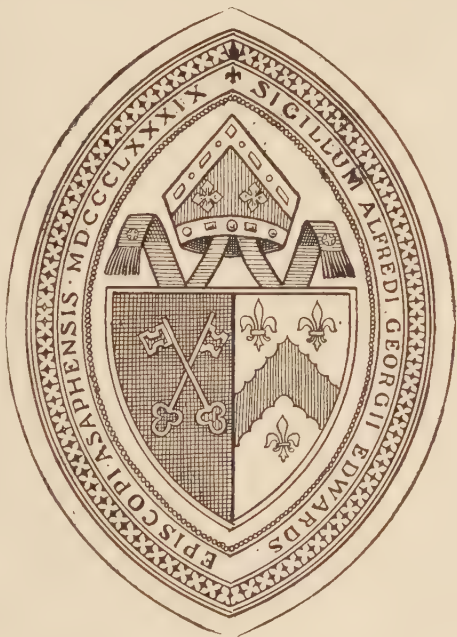
William Carey (1830-1846) became Bishop of Exeter in 1820, and was translated to St. Asaph ten years later. He bequeathed a large sum of money for the benefit of the diocese. The east window is erected to his memory.

Thomas Vowler Short (1846-1870), Clerk of the Closet to the Queen, was consecrated Bishop of Sodor and Man in 1841, and five years later translated to St. Asaph, which see he resigned in 1870. He was a liberal benefactor to the diocese, and the author of many valuable works, notably his "History of the Church of England." There is a stained glass window to his memory in the chancel.

Joshua Hughes (1870-1889) was "the first Welshman for nearly a century and a half elevated to the episcopate in Wales," as the inscription under the beautiful memorial window erected in the chancel tells us. Simple and unostentatious in habit, he was noted for his great benevolence. He died at Crieff, Perthshire, after a long illness, and was buried in the cathedral yard, where there is a monument to his memory.

Alfred George Edwards, the present bishop, was appointed in 1889. He had previously been Warden of Llandoverly, and vicar of Carmarthen. He is a noted champion of the Welsh Church.

It is interesting to note that two distinguished hymnologists have held honorary canonries in the cathedral, viz., Bishops Heber (of Calcutta), author of "From Greenland's Icy Mountains," and Walsham Howe (of Bedford).



SEAL OF BISHOP A. G. EDWARDS, 1899.

LIST OF DEANS OF THE CATHEDRAL

A.D.

1210. Ithel.
 1223. David de Witinton.
 1239. R——?
 1244. David.
 1279. Anian.
 1293. R——?
 1299. Anian.
 1305. Llewelyn.
 1307. Anian.
 1339. Llewelyn-ap-Madoc.
 1357. Robert de Walsham.
 1357. William de Spridlington.
 1376. Alan de Stokes.
 1381. Howell ap Madox Kyffin.
 1379. Hugh Collingham.
 1402. Richard Courtenay.
 1404. Hugh Holbeche.
 1418. John Blodwell.
 1441. David Blodwell.
 1462. John Tapton.
 1511. Ffoulk Salisbury.
 1543. Richard Priskin.
 1556. John Griffith, LL.B.
 1557. Maurice Blayney, alias Griffith,
 LL.B.

A.D.

1559. John Lloyd, LL.B.
 1560. Hugh Evans, A.M.
 1587. Thomas Banks, A.M.
 1634. Andrew Maurice, A.M.
 1660. David Lloyd, D.C.L.
 1663. Humphrey Lloyd, D.D.
 1673. Nicholas Stratford, D.D.
 1689. George Bright, D.D.
 1696. Daniel Price, A.M.
 1706. William Stanley, D.D.
 1731. William Powell, M.A.
 1751. William Herring, D.D.
 1774. William Davies Shipley,
 M.A.
 1826. Charles Scott Luxmoore,
 M.A.
 1854. Charles Butler Clough, M.A.
 1859. Richard Bonnor Mauriec
 Bonnor, M.A.
 1886. Herbert Armitage James,
 B.D.¹
 1889. John Owen, M.A.²
 1892. Watkin Herbert Williams,
 M.A.³
 1899. Shadrach Pryce, M.A.

¹ Head Master of Rugby. ² Bishop of St. David's. ³ Bishop of Bangor.

The **Arms** of the see are “Sable, two Keys in saltire, argent.” For some time these arms appear to have been doubtful, and the earliest known impression of them in the fourteenth century has the “Key on a Crozier,” which was also adopted by Bishops Morgan and Parry early in the seventeenth century.



Ernest Jones.]

[Rhyl, photo.

DEAN SHIPLEY'S MONUMENT.

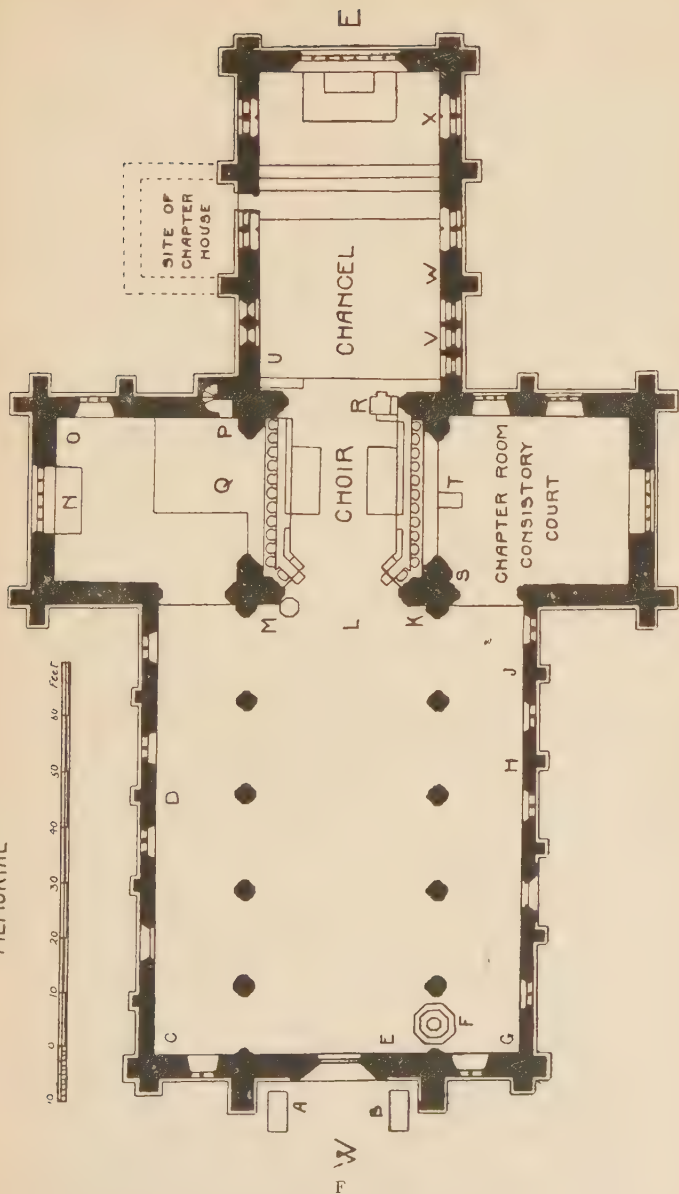
- A Tomb of Bishop Short.
- B Tomb of Bishop Barrow.
- C Memorial to Major Bythell.
- D Memorial to Canon Morton.
- E Memorial to Bishop Carey.
- F Font.
- G Memorial to Williams family.
- H Memorial to Mrs. Hemans.
- J Bishop Griffiths' Tomb.
- K Memorial to Dean Clough.
- L Entrance to Choir.
- M Memorial to Archdeacon Ffoulkes.
- N Tomb of Bishop Luxmoore.
- O Ancient Slab (Hare and Hound).
- P Turret Door.
- Q Organ.
- R Bishop's Throne.
- S Monument of Bishop Anian.
- T Monument of Dean Shipley.
- U Window to Bishop Hughes.
- V Window to Dean Bonnor.
- W Brass to Bishop J. Owen.
- X Sedilia.

DIMENSIONS.

(INTERNAL.)

	FEET
Total length	182
Nave, length	86
„ breadth with aisles	68
Chancel, length	61
„ breadth	34
Choir, length	35
„ breadth	29
Transepts, length	108
„ breadth	33
Tower, height	93
Roof „	60
Area	11,600 square feet.

BISHOP MORGAN
MEMORIAL



GROUND PLAN OF ST. ASAPH CATHEDRAL.

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